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## THE INSIGHT AND THE ERROR OF EUCKEN IN REGARD TO CHRISTIANITY.

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Christian theologians and leaders in Christian work ought not to be unwilling to learn from any competent thinker or worker whose suggestions come from outside the Church. One may gain wisdom from an enemy; and when the teacher is no enemy but an earnest seeker after truth and goodness, one may surely give heed to any word of wisdom that may be spoken. The angle of vision has much to do with the view and the ideas it awakens. It is a good thing to know how Christianity looks from the outside. In our generation we have not been lacking in men who, claiming no allegiance to the Church, were yet ready enough to give it advice. Some have given criticism and advice in a genuinely friendly spirit. William James was of this number, and Professor Royce, as also Professor Rudolph Eucken. Eucken has gained the ear of serious men in our day as possibly no other philosopher has. He has seemed to many to have a needed message for his age. In an age largely preoccupied with the things of sense and seeking to establish a philosophic attitude, in harmony with its dominant scientific methods

and conclusions, and in harmony with its engrossing absorption in gigantic tasks, Eucken came forward with a plea for spiritual values and insisted that there can be no worthy interpretation of things that does not begin and end with life; and by life he means not biological energy, but vital and voluntary intelligence. Eucken felt deeply that the age was so enamored of the ideas of evolution, and so engrossed with work, that men were largely losing consciousness of "the Meaning and Value of Life." Because so many others were feeling the same loss, when the philosopher came forward with a vigorous and prophetic call, voiced in clear and passionate phraseology, he found a large and eager audience. But the sage was not specific where definiteness was needed. The strongest force in history, that which most of all had made for the culture of our modern world, had come to be questioned on every hand and at its deepest doctrines. Christianity was largely on trial. That was an anomalous position, for it is just the business of Christianity to put men on trial and call them to repentance toward all sin and error and into faith that works by love to realize Christianity's ideals. Above all others, Eucken seemed to be the man who could resolve this anomaly, could rebuke the error of a self-conceited age, chide the blindness of a too conservative theology and put the Church in possession of the principles by which the life of the age might be brought under the strong influence of the Church without sacrificing its scientific results or its metaphysical insights.

Eucken was fundamentally a religious soul, a passionately earnest teacher, and at least a reverent critic of Christianity. Hence he was much drawn upon by the apologetes; and his writings lent themselves to extensive quotation and more extensive interpretation in support of the Christian positions.

In "Can We Still Be Christians?" Eucken himself, at length, took up the question of the relation of his views



to Christian theology and Christian work. In that book, brief and very condensed as it is, Eucken has done at least four things. He has given a remarkably clear and essentially comprehensive statement of the content of historical Christianity, so far as that statement can be made in terms of doctrine; he has given to the world a much needed and a vigorously unsparing rebuke of the "merely naturalistic culture" that has been so dominant and so domineering this last half century, or so; he has shown with incisive frankness some of the basal incongruities of formal theology and of ecclesiastical organization with the spirit and ideals most influential in the life of today; he has made perfectly clear to such as will study closely his suggestions to Christianity that Eucken himself cannot be taken as a leader of Christian thought and action in the present crisis in its position in the world, and for the reason that he is not acquainted with the deepest feeling of our religion and has no adequate understanding of the basal doctrine of our faith nor of the power which that doctrine is meant to define. So long as the issue is drawn between traditional dogmatism in theology and ecclesiastical organizations that were shaped to fit other periods of European history when the ideas of absolutism and aristocracy controlled the political and social organization of life, and, on the other hand, the thought and tasks of the modern world dominated by the ideals of democracy and social unity, there can be no rational doubt which will win. But the winning of this issue will not mean the saving of religion, nor yet the proof that religion may be substituted with culture or social service. The world's need of a vital religion, vitalizing the whole life of men, will remain and be more insistent than ever.

Eucken has been the most emphatic of many voices calling for a new conception of the task of philosophy. Once the conception was that the function of philosophy was to explain how the world order came to be. It offered

a theory of existence. But with the evolutionary way of thinking about the world order and of all life, and with the introduction of the biological principle into the interpretation of all this order, the old way of thinking of the task of philosophy could no longer be satisfactory. We want of our philosophers not merely some rational theories as to the source and manner of our getting to be, but we seek even more an account of the meaning and direction of our being. We have come to feel intensely that we are in the midst of a process. The older static idea of existence is repudiated. All is mobile. We want the present facts interpreted as part of the process. And we want some real light on the meaning of the process and the goal, or at least the direction, of the process. Further still, we have grown into the conception of work. We want to know all that we may of the force, or forces, that carry on the process, and of the place our own will and energy have in the ongoing. Thus philosophy is required to consider the end of the process as well as the beginning and the present stage; and, having reference to the task of man in the process it must include a program of life. Ethics must be distinctly taken up into the system, suggestion must be offered as to what influence man may have in the order and how he may exert it.

Materialism in its balder forms has long been dead, but so long as the human race is looked upon as contained within a system of being basally physical and his presence and growth in the system as inseparably connected with, if not inseparably dependent on, the physical unfolding, philosophy remained at least materialistic. Whatever we knew or might know about the soul and spirit of man we must learn by approach through the physical order. The system is closed and when this doctrine was understood it always implied that man was gripped in a deterministic order. At all events, in the last analysis his own life, individual and racial, was determined by the physical conditioning. For a long while



the majority of men were too much taken with the fascinations of the rapidly unfolding physical sciences and with the varied and complex new forms of activity and interest that the application of physical laws and forces afforded to be too careful of the losses that were sustained in the spiritual sphere. If the preachers called on men to take concern for the spiritual and eternal interests, they were too often speaking in the terms of a former age and won little notice. The new age was so occupied with gaining the whole world of matter so richly revealed in the modern sciences that it was losing its soul, and men were so full of the intoxication and the fascination of the new activities and the new toys that they were not taking time to consider that they so much as had souls. Eucken is a thinker who has won the ear of the generation while he tells them that in pursuing the lesser they are losing the supreme good. And he tells the message in terms of the very knowledge that has led us astray. The world is being called back to the permanent values and to the truth that no matter how much a man hath yet his life consisteth not in the things he possesseth, for the things that are seen are temporary and man is not made for time alone, especially for the little span of time that measures the physical existence of the individual man.

Back from a philosophy which sought to explain geological facts and ages and astronomical expanses and systems, by means of either blind forces operating on dead matter or biological forces and formulas building matter into living form, this generation needed to be called to the fundamental question of the purpose of it all. We have begun to "evaluate" our facts and to interpret our experiences.

It is in the interest of such a call as this that Eucken has worked, and nobly has he worked. There were many all the while who knew that God was engaged in something deeper and infinitely more meaningful than making

forests and mountains, seas and continents, geological ages and biological eras, or even resplendent suns and illimitable systems. The interpretation of all matter is to be sought in personal spirit and the end of the cosmic order is a society of persons, or there is no order but a meaningless process with all the semblance of rationality but with no *rationale*. This is the conclusion toward which the best thought of the day has been leading. Eucken has not gone so far in this as some others. What he has done is to rebuke with more effectiveness than any others the effort to satisfy man with naturalism or with mere humanism, or even to stop in the assertion of a pragmatic attitude toward the deeper meaning of life and reality. He has shown how, for reaching any genuine appreciation of the world itself, man must travel the way of the soul back to a spiritual source of all; else in losing his soul in his world man will find that he has lost his world also. He has shown that for any worthy valuation of human nature, particularly for any advance in human life, any real growth in human civilization there must be an inflow of spiritual life into humanity lifting it to higher levels. Mere accumulation and increased complexity of materials and of contacts, for individuals remaining spiritually the same, can yield no increase of essential worth in humanity. "The small can never become great through any amount of accumulation." "Outward greatness with inward pettiness, wealth and diversity of achievement with hollow emptiness of spirit,—such is the mark of the merely naturalistic and humanistic culture." The very success of this culture in that at which it aims, and beyond which it cannot aim, renders the more complete and convincing its reputation as a philosophy of life. Unless your process is based on some power that is changing man, the race moves in a circle ever on one plane, not on a spiral stair to higher levels. "Since the naturalistic culture recognizes no such power, it must regard historical succession as devoid of all inner connec-



tion," and so of all meaning. Once more, Eucken insists that for "the inner shaping of work," if we are to be artists and not mere artisans, work must become creative, and this it can become only by direct and definite coöperative response to "a unifying power." Without this basal relation to an absolute spiritual power we have, just what we are finding today in naturalistic culture, "a laming of activity full in the middle of its progress," in science, in history and in practical life. "Everywhere spirit is driven out to make room for a soulless but steady-going mechanism, and this is then termed exactness or objectivity." Our over-insistence on scientific objectivity is so much pleading for ineffectiveness in life's work.

Here is Eucken's great help to Christianity. He makes clear the futility of seeking to get on without religion. Already he has shown how far-reaching and how deep-reaching is the breach of modern life with Christianity as Christianity is usually understood. Now that man must have religion, and Christianity is out of tune with the age, what are we to do? Obviously we must either find a substitute or we must change Christianity. No substitute is in sight, Christianity is historically the force that has most of all contributed to man's progress—real progress. What is the matter with Christianity now? Its morality is negative and its chief promise is rest, its chief effort the saving of the soul: our age wants positive morality, it wants activity and not rest and wants social regeneration and the onward impulsion of the whole being and not the traditional saving of the soul. Any Christian who knows the meaning of his religion can see at once how little Eucken comprehends the morality and the spirit of our religion. Paul would say: "Ye did not so learn the Christ, if so be it was he whom you heard as the truth is in Jesus," but very differently.

Again, says Eucken, the Church is out of harmony with the age; it is aristocratic, the age is democratic; it is cere-

monial and legalistic, the age is free and spiritual; it is dogmatic and creed-bound, the age is vital and truth-seeking; the Church emphasizes the visible organization, the age wants its religious treasures to be sought in the invisible things of the spirit. Here again the understanding Christian can only lament that Eucken, and so many millions of Christians with him, know Christianity only in the ecclesiasticisms of Europe. Eucken is convinced that neither the Roman Church nor Protestantism is equal to the demands for a universal religion or capable of such modification as will enable it to meet these demands. In Protestantism he distinguishes two forms, "old" and "new," both of which have valuable elements, "but every attempt to grasp the peculiarities of each more precisely shows that they cannot exist directly alongside in one church" for "the main directions" of the two "part asunder, nay even run counter to each other, both as regards doctrines and in the shaping of life," and "neither seems in a position to surmount the present crisis by itself." "The old Protestantism" is hindered "by the complications involved in the old Christian doctrine of the Atonement" and by the effect of Biblical criticism on the position of the Bible on which it is "wholly" based. "The new Protestantism" is "open-minded" and "closely linked with the work of science," but is "too dependent upon the pantheism of the classical period" to gain the "necessary supremacy" over life or to "oppose a more central truth to the tremendous complexities of the age." In a word, it is subjective and mystical and, consequently, lacking in renewing energy for the strenuous tasks of a conquering religion. One may quite appreciatively accept the criticisms of each type of Christianity without accepting Eucken's conclusion that all are incapable of conquering adjustment to the present demands. Christianity is more than any of its forms, and there is a type of Christianity that Eucken ignores wholly. Essential Christianity, of which the New Testa-



ment furnishes us the principles and normative examples in organization, is still to be found in the increasingly free types of Christianity to be seen in a limited way in Europe although overshadowed by the "established" churches, to be seen in greater measure in the United States. With the ever increasing freedom from fixity of dogmatic formulation and adaptability of organization we find here the possibility of a doctrine of life and an institutional organization of religion that will at once conserve the historical gains of Christianity and equip it for the creative work of a constructive age. Eucken is troubled over the idea of historical continuity of the Church and well he may be while under the influence of clamorous claims of succession and Apostolic order. But once let us see that the Church in its deepest reality is a life and not an organization and we can dismiss the nightmare of continuity and seek only to know whether essential Christianity has been the formative influence in the progress of western civilization and whether it contains also the force which can inspire, guide and support the growth that is struggling to realization under modern conditions. Here, too, it is well to take account of a constantly recurring question of the adaptability of Christianity to the thought and conditions of our present day world, and to consider whether we are not allowing to the "modern world" quite too much authority and self-assertion. Christianity is not set to save itself but to save the world and it is not primarily to seek to adapt itself to the age or to conform to conditions. It must always, if it is true Christianity, seek to regenerate the age and transform conditions so far as they are out of harmony with the true ideals of life. It must ever be true to the summons of the Spirit, that it "be not conformed to this world but be transformed by the renewing of its mind so that it may put to proof the good and acceptable and perfect will of God." The form of its message and the type of its organization Christianity can, and must,

adapt to the age so that it may transform the age and carry forward its reconstruction, but that adaptation must not obscure the essence of Christianity nor lose the institutional type of the organism. To do so would be at once to destroy itself and to leave the world to its destruction.

What then is the essence of Christianity? Here it is that Eucken strikes most deeply at the vitals of our religion and with a subtlety, of which one thinks he is largely unconscious, leads his followers astray on a blind trail. He is not wholly unconscious of his blindness. He recognizes that he and his followers are in a wilderness. He confesses that he does not know just where the road is nor whither it will lead, but he thinks we may come "to an agreement as to the main direction of our quest." Still, "How far this course will take us and what further problems we shall find upon the road, it is for the future to determine and our own united effort." In this vague encouragement there is one sound word that comports with one striking fact of our time, "our own united effort." We have come upon a time when pre-eminently it is true that the man who would know the truth must will to do the truth. Only the man who responds to God's will and will work at the construction of the right can have peace in belief of the truth. Unless a man is seeking the kingdom of heaven he can no more be a thinking Christian. The problems of doubt are so wrapped up with character and with the world's progress that mere intellectualism and blind faith will no longer serve for rod and staff in the valley of darkness.

What now, is Eucken's positive word? This, first of all; that reality consists in spiritual life, absolute spiritual life in which we live and move and have our being. This spiritual life is "no mere utilization of given elements" but "a source of independent life," "an inwardly uplifting power." This life "can never be merely a product of man himself. We are obliged to see in it



some cosmic movement, the emergence of a new stage of life which breaks into view in man and demands his co-operation." But here man discovers a "dualism in the [his] innermost soul." "There is a certain will in operation, but it is not strong enough to be effective." "The chasm is much too deep \* \* for any gradual accession of human strength to have produced such a result," and we must conclude that spirituality in man derives its being and its independent status from the spiritual life as a whole." "This whole movement is not just a development of ordinary human capacity; it can arise only through a decisive break with ordinary conditions; it involves a rupture, a discontinuity of life. This contrast is of the very essence of religion." "There is no greatness and no freedom apart from such recourse to the divine." "To use religious phraseology, it is the highest manifestation of grace." "In the relationship of man to man the inward elevation of life shows up still more clearly." "Only a life which includes us all root and branch and melts down all rigid distinctions can produce genuine humanity, kindness, sympathy and love, not as passing emotions of a merely subjective mood—which count for very little in bringing about the great end—but as mighty currents flowing from within outwards, making every man feel with his fellow, sorrow and rejoice with him, assimilate his life directly to his own." "All this implies a transcendence and reversal of man's original state." It is even found that "a lower element still persists" and "does all it can by its pettiness and sluggishness to resist the ascending movement." The significance of history is to be found only as "the elaboration of a realm of inwardness." Thus alone do we arrive at "the meaning and value of life" insistence on which is the heart of Eucken's great message to his age. And it all sounds very Christian indeed: the basal spiritual life, man's entire dependence upon that life; the absolute necessity for regeneration and the continuous inflow of di-

vine life into human experience; the necessity that man shall apprehend and respond to this life coming to independence within him; and the outworking of the life in ethical human relationships; and all working toward spiritual "self-immediacy" and entire freedom through the grace of God. Withal there is inevitableness of a society of the spiritual workers to unite them in their struggle against the force of opposing immediate environment, in a word, the necessity for a church. It all seems very Christian and very comprehensive, until we ask for the face and place of the Christ in it. Then it is we find Eucken thoroughly anti-Christian. He goes quite beyond Royce who contents himself, in his "The Problem of Christianity," with a flat refusal to offer any explanation of Jesus of Nazareth. Eucken gives larger recognition to Jesus for mediating this divine life for His generation and is sure that for Christian history all the way down to modern times the interpretation of Christ in the ecumenical doctrines of the Incarnation and the Atonement has stood for and preserved this fact of the spiritual life and for man's dependence upon it. But "the whole second clause of the creed, comprising the doctrines which are really distinctive of Christianity—all this has now become the subject of doubt, denial and conflict." And Eucken leaves no sort of room for question that he rejects it entirely. We can not "make the divine love and grace depend on the one manifestation of it in Jesus Christ" and we are bound to reject any Christianity that is "completely bound down to this one point and incapable of anything more than holding fast to the truth as it was realized in Jesus." This rejection he urges because he thinks that it is no longer possible to think of the life of God being one with the life of man, although, as it seems to this writer, his whole explanation of man's nature and his rise to spirituality had prepared the way for an easy acceptance of this idea. And he rejects the whole notion of mediation and atonement as being ir-



rational, unethical and irreligious in the light of our present high conception of spiritual life. In this part of his argument Eucken is, unconsciously, guilty of evasion of essential considerations and of self-delusion. His course of reasoning is difficult to understand until one has searched carefully into it. Then one sees how fully Eucken has apprehended Christianity's great basal assumptions and its high ends. To these he fully, even passionately commits himself, but Christianity's way of realizing these he wholly repudiates. As a religion Eucken holds that Christianity consists in these values, these fundamental realities and that the form of their cognition and realization by man is subject to the development of thought and life. Up to now the idea of the divine Christ mediating spiritual life by means of sacrificial atonement has been an effective channel for spiritual development. But now we leave the Christ behind. We have outgrown Him. How is it that Eucken has made this error? For answer, search in vain for any clear description, anything approaching a definition of the absolute spiritual life basal for, active in, and transcendent of man's life in time and space. Next examine well his idea of Jesus Christ and see how little he has come to comprehend the Biblical idea of the Redeemer. The cosmic Christ of Paul, the eternal Logos of John; the oneness of the Christ with God; the fact that God was in Christ reconciling the world unto Himself; the pleromatic function of the Christ in all history; the Lamb that was slain, alone able to interpret the sealed book of God's relations with human history, all this is to Eucken *terra incognita*. In a word, "the secret of the Messiah" which was revealed to Paul who in turn was set to illumine all men as to "the dispensation of this secret" is all a riddle to Eucken. Indeed he seems never so much as to have heard of it. Jesus' own frequent expressions of that divine insight which His Spirit communicated to John and to Paul have all escaped Eucken. Like another Nicodemus he would say:

"How can these things be?" but unlike Nicodemus he does not seem even concerned to inquire.

If one is "to know Christ after the flesh" only, surely he may join Eucken and in the interest of religion itself appeal from the Church's interpretation of Him to the direct presence of God in man. So long as Jesus Christ is for us exclusively identified in Jesus of Nazareth, a concrete person merely, occupying a brief space and place in history, Eucken's contention is natural and his conclusion true. So long as we find in Christianity simply one form of religion of the spirit with reason for its differentiation from "the universal religion" and for its peculiarities exactly similar to those that apply to other religions so long must we accept the possibility and the desirability, under certain conditions, of outgrowing and transcending our Founder, just as we are hoping and seeking to see Mohammed, Confucius and Gautama outgrown. But once we agree with John that Christ is the eternal Word by which God speaks in human history, and with Paul that He is the cosmic Life redemptively active in all the history of our world, then we can find peace only in Him and can accept His word when he says: "I am the way, the truth and the life; no man cometh unto the Father but by me; he that hath seen me hath seen the Father." If only Eucken knew the Bible, if only he had come to know our Christ, he had been a mighty prophet in a needy hour. For all that Christianity has to offer, Eucken sees the need most keenly and calls his fellowmen to seek it. Christianity's way of gaining these things Eucken rejects. If successful such a religion would be spiritual but it would not be Christianity. But this goal is not to be reached apart from the Christ. Eucken nowhere tells us where to find it nor how. He calls to higher life and bids us depend upon the absolute spirit and respond to Him (although "it" is Eucken's word). He does not convict us of sin nor call us to repentance, and so he needs no Christ. It has again come to pass that



“in their wisdom men knew not God.” The philosopher has sought to convict the theologians of folly without first knowing our theology. His philosophy and our theology are both of one, and each needs the other for its own completeness. Go and read Blewitt’s “Christian View of the World” or Bowne’s “Immanence of God” or Fairbairn’s “Philosophy of the Christian Religion.” Best of all go again to your John, to Ephesians and Colossians, and to Romans.

## CHRISTIANITY AND THE CITY.

BY REV. W. E. HENRY, EVERETT, WASH.

If the first city mentioned in the history of the great Redemptive Plan was built by a murderer, it is significant that the last was called "the holy city" and was seen "coming down out of heaven from God, having the glory of God." It is easy to see in this bringing together of the first and last cities mentioned in the Bible a foretelling of the slow conquest of the murderer's rendezvous by the forces of righteousness, of the gradual transformation of the Gibraltar of vice into the stronghold of beauty and truth. And, really, to minimize the good and magnify the bad about the city as much as the narratives will at all justify, the least that can be said is that the biblical records leave us, as we trace the impact of God's renovative forces and the results thereof upon the cities of former days, no ground for discouragement in the conflict of today. There may be reason to change our present message or methods, but there can be no reason to despair of success.

### THE STORY OF THE CITY.

As already indicated, the city is not a development of modern life. The earliest pages of authentic secular history present the city as already a long established institution. Babylon came into prominence c. 2300 B. C., and later assumed great size, so that today the four distinct portions of the ruins of the ancient city cover "in all a territory of about fifty square miles." Of ancient Nineveh one has said, "To judge from the ruins which still cover the ground, the circumference must have been about sixty miles, or a three days' journey." That is, the capital of the long extinct Assyrian empire occupied an area half as large as modern New York, more than one-fourth as large as modern London. How many people were to



be found in the "nameless leagues of common dwellings" which occupied much of this area, and in the finer dwellings and palaces of the remaining portion, none can tell with certainty, but the number of children as given in the book of Jonah would indicate a population of at least 600,000, possibly 1,000,000.

A recent writer in dealing with the early Christian centuries declares, "There was a constant drift to the cities. . . . In the first, and still more in the second century of the Empire, the world was studded with more beautiful cities than at the present day." Gibbon says the populousness of Rome at the beginning of the Christian era "cannot perhaps be exactly ascertained; but the most modest calculation will not reduce it to lower than a million of inhabitants." He refers to a number of things in speaking of the Syrian Antioch as "so many convincing proofs that the whole number of its inhabitants was not less than 500,000." Such details as to growth and population as can readily be gathered concerning most of the cities of today will probably never be found with respect to any ancient city, but we know enough to be sure that even the comparatively "big" city was not unknown in the centuries before Christ. And a city of a million people in those days must have presented problems as great as—should we not say even greater than—a New York or London of today.

That which ancient history strongly suggests modern history most emphatically confirms as true, viz., that there is among men everywhere a victorious tendency to congregate in villages, towns and cities. Ninety per cent. of the population of India is thus congregated. "On the whole, China is an empire of villages, three-fourths of the people dwelling in these." Similar conditions obtain even in darkest Africa. In England and Wales nearly 65 per cent. of the people live in cities of 10,000 population or upwards; in Scotland about 50 per cent. In the United States there are 299 cities having a population of 25,000

or upwards. From 1900 to 1910 our rural population increased 11 per cent., our urban population 35 per cent. In fifteen states already a majority of the people live in cities, and in eight of these the urban population is more than two-thirds of the whole. If the rate of increase in city population which prevailed from 1900 to 1910 continues until 1940, there will then be in our cities 21,000,000 more people than outside of them. The recent growth of cities in the United States is scarcely more phenomenal than in Canada and South America. Even in the old world, cities which have stood for centuries never grew so rapidly as in recent decades. London, probably two thousand years old, received four-fifths of its growth during the past century. During the forty years from 1850 to 1890 Berlin grew more rapidly than New York. Paris is five times as large as in 1800, and Rome more than fifty per cent. larger than in 1890. Odessa has stood for a thousand years, but nineteen-twentieths of her population were added during the nineteenth century. Bombay had 150,000 people in 1800 and 821,000 in 1890. Tokio gained nearly 800,000 during the last twenty years of the last century, and Osaka was nearly four times as large in 1903 as in 1872. And even in Africa, Cairo has increased her population more than 100 per cent. since 1850.

The simple fact that the urban population of the world is increasing with such remarkable rapidity gives to the municipality an added importance in the life of today, but the vital place of the city in the civilization of the present and the future can never be understood apart from a keen appreciation of that widening sweep of democracy which is so characteristic of our times. Our forefathers at Philadelphia set a great tidal wave in motion in the political life of the world which has played havoc with the supposed rights of kings and emperors everywhere. Republics in name as well as in fact have become numerous among the nations of the world, and some kingdoms and empires are such only in name while really republics in



fact. And wherever political power comes more into the hands of the people, wherever the citizens become able easily and quickly to shape the policies of the state, there great aggregations of people assume ever increasing importance.

It is not simply that there will inevitably be a large number of the vile and criminally inclined wherever thousands of people are gathered in cities. The fact that such bringing together of multitudes into small areas furnishes the vile and the criminal the finest opportunities to make their influence felt in municipal, state and national affairs stares us impudently in the face and screams defiantly in our ears. In fact, so manifest has become the power of the bad over the good in the modern city, so vital is the city becoming in national and world life, that no one can safely object to Dr. Strong's statement that the city has already become "the supreme problem of the world's future." And if the city is "the supreme problem of the world's future," it is also, by the very nature of the case, Christianity's supreme task. Is Christianity qualified to meet the demands which the modern city is making, and will hereafter make in larger measure, upon her? Neither a lightly given "Yes" nor a vociferous "No" is in order, but rather a careful weighing of facts.

#### CHRISTIANITY AND THE CITY IN THE EARLY CENTURIES.

Some today write and speak as if Christianity were now for the first time coming in contact with the city. But there were cities in our Lord's day, some of them, as we have seen, even "large" cities, and a twentieth century sub-title to the book of Acts might very fittingly be "Christianity in Contact with the City." Organized Christianity's first great work was in a city, the city of Jerusalem. Reaching out from Jerusalem, Samaria was touched, a city two and a half miles in circumference.

Still farther north Damascus, the oldest city in the world, "the contemporary of all history," a city with a population of 150,000 today and doubtless as large or larger then, became a center of activity and the spiritual birth-place of the greatest of the apostles. Forced from the Jerusalem center by fierce persecutions the gospel heralds continued northward and founded the second great Christian center in the Syrian Antioch, a city which a little later, as we have seen, could boast of at least 500,000 inhabitants. If we could get the facts, would we not doubtless be able to tell how here Saul, who was later called Paul, either first tried his hand, or at least further developed his skill, in "city mission" work? And he must have liked it immensely, for from the time he left the city of his apprenticeship, if we may so speak, he continued to plant the cross in city after city until he surrendered his life in the largest city of his time. Possibly he gave some attention in his busy ministry to what may be called rural regions, but the narrative never permits us to lose sight of the fact that his eye is always upon the strategic centers of life—the cities. Antioch in Pisidia, Iconium, Lystra, Derbe, Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus, Rome—these are the centers of his ever extending labors, and in the list are found the names of most of the important cities of that day.

But this narrative of the early contact of Christianity with the city does not stop with giving us the names of the cities where Paul and his co-workers labored. Very significant statements appear from time to time as to the success attending their efforts. Within twenty-five years after the Lord's death, we are told, the Christian faith had been firmly planted in each of the cities named above, and in a number of them the churches had become remarkably large and aggressive. The church at Antioch in Syria, constituted a center from which missionary parties were sent out and to which they returned with reports of trials and successes. Increasing difficulty at

Corinth brought Paul a vision in which the Lord bade him, "Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee; for I have much people in this city." And for a year and a half Paul continued in that city preaching the word and gathering in the "much people." At Ephesus for three years he admonished "night and day with ters" and "mightily grew the word of the Lord and prevailed." So great was the success of this last campaign in Asia, when not only Ephesus was mightily moved but "all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks," that it seems to have led directly to Paul's purpose to march upon Rome.

It would be gratifying indeed if we might have statistics showing the progress of Christianity by decades during the first three centuries in such centers as Syrian Antioch, Corinth, Alexandria and Rome. For such, however, there can be no ground even to hope. But if it be said that these New Testament statements are too vague to afford any trustworthy estimate of the membership and strength of the churches established, it is only necessary to appeal to the history the next two centuries to make it very evident that the fullest meaning of the words must be well sustained rather than freely pared down. So strong had Christianity become in Pontus and Bythinia by the second decade of the second century that Pliny wrote the Emperor Trajan that the old pagan temples were almost deserted, and that sacred victims scarcely found purchasers. Under the reign of Theodosius, according to Chrysostom, the church of Antioch in Syria consisted of 100,000 members. Accepting Gibbon's estimate of the population of the city, this gives one Christian in every five of its inhabitants. Gibbon also admits that the church at Rome, about the middle of the third century, despite all the persecutions which had scattered and destroyed, numbered "about fifty thousand." As to the whole empire



he concludes: "The most favorable calculation, however, that can be deduced from the examples of Antioch and of Rome, will not permit us to imagine that more than a twentieth part of the subjects of the empire had enlisted themselves under the banner of the cross before the important conversion of Constantine." Reckoning the total population of the empire at 100,000,000, this estimate from a source which cannot be regarded as too friendly to Christianity allows to the church within three hundred years 5,000,000 souls within the empire, besides the number of converts beyond the borders of that political organization. And if, as has been suggested by a careful writer, at the close of the fourth century there were 10,000,000 Christians in the world, the number outside the Roman empire in Constantine's day must have been considerable indeed. Furthermore, inasmuch as Christianity began the conquest of the world by attacking the city, it is hardly possible to believe that any large proportion of these millions of Christians were to be found in country districts. The first point of attack continued to be the point of greatest achievement, and the New Testament statements of success in city work must ever remain indelibly underscored.

#### CITY WORK THEN AND NOW.

Many cities of today are larger than those of Paul's day, and in housing, media of communication, lighting and sanitation the differences are marked. But there is hardly anything that can be found in the city of the twentieth century that makes it more difficult to evangelize than the city of the first century.

The greater difficulties arising from larger numbers, if there are any, are certainly balanced by the advantages of rapid and easy communication. The steam car, the electric car, the bicycle, the motor cycle, the automobile, the telegraph, the telephone, have made it easier for

thousands of men in the same length of time to communicate with each other today than for hundreds in the first century. And what these have done for the expedition of communication between man and man, waterways, railways, motor-trucks, etc., have accomplished for the handling of the world's productions.

In the field of amusements changes have come, it is true, but it is very doubtful if the changes have brought added difficulty to Christian work. The automobile and the moving picture show are emphatically modern, and most would probably say at the first glance that these have beyond question put obstacles in the way of the Christian worker of today of which Paul never dreamed. But have they really? Does not a little careful thinking show us that these marvels of the twentieth century on the one hand but minister to the perennial desire of man for recreation and amusement, while on the other they afford hitherto unknown possibilities in Christian service? Men have always sought and found amusement and recreation and always will. But a drive in an automobile or an hour or two at the "movies" simply cannot be as morally deadening, as spiritually stupefying, as a visit to the fearful gladiatorial exhibitions of Paul's day. Nor can there be discovered in those gruesome spectacles any residuum that seems to have been favorable to Christian work, any contribution to the furtherance of the gospel. How different, however, is the situation with respect to these contrasted modern inventions. If the automobile and the moving picture offer some obstacles to Christian activity, they also offer themselves as useful evangelistic and educational agencies. And the theater, the drinking place and the gaming table, while they may have modern forms and names, are far older than Christianity, and can hardly be thought more difficult to combat today than in the first centuries of Christian history.

In fact, a careful comparison of the moral atmosphere of the cities of the apostles' day and of those of our day

cannot be to the disparagement of these last. Assuredly the moral atmosphere of the modern Christian (?) city is bad enough, and that of the heathen (?) is worse, yet it would seem to be nearly impossible to surpass the reeking filthiness of the life of the cities first reached by the gospel. In those cities Greek and Roman and Oriental lived together and blended their vices into a mixture of such delicate and diabolical foulness as the world has never seen but once. Conybeare and Howson thus speak of conditions at Corinth: "So notorious was this [the peculiar licentiousness of manners which prevailed at Corinth], that it had actually passed into the vocabulary of the Greek tongue; and the very word 'to Corinthianize,' meant 'to play the wanton'; nay, the reputation of the city had become proverbial, even in foreign languages, and is immortalized by the Latin poets." Writing of the Syrian Antioch these same authors say, "It is probable that no populations have ever been more abandoned than those of oriental Greek cities under the Roman Empire, and of these cities Antioch was the greatest and the worst."

If it must be admitted that the moral atmosphere of the cities of Paul's day was fully as bad as that of the cities of today, it must be conceded also that there was probably as much to distract attention from the truth then as now. "If any city, in the first century, was worthy to be called the Heathen Queen and Metropolis of the East, that city was Antioch." And however much time may have been given by many to that "perpetual festival of vice" which rotted the city's heart, vast business interests must have received due attention, else the "festival of vice" would soon have become impossible. Ephesus was on the great line of communication between Rome and the East, and "was one of the knots where many side roads converged to feed the main route." At the time of Paul's visit the city had become "the great commercial center of the whole country" on the Roman side of Mt.



Tarsus. She reigned in "undisputed supremacy as the sea-end of the great eastern highway." Corinth, because of its favorable location and fine harbors, was "the emporium of the richest trade of the East and the West." And when we recall the thousand devices which today expedite the business of the world, but which were then unknown, it must be admitted that the people of the cities in those days were in all probability just as busy as are we today. Business must have interfered with religion then very much as it does today.

Nor can the difference be very great in the field of thought-life. There are, indeed, today an amazing array of thought schemes about life and its duties and the hereafter, but we know also that the first century had a very adequate supply of them. In fact, if we eliminate the very large number of the thought-schemes of today which claim a common center in Christ, many of which differ but very slightly from each other, the difference in number becomes almost negligible, and the certainty of encountering all was greater in the cities of Paul's day than in those of today. In few cities of today will be found in much strength Buddhism, Brahmanism, Confucianism, Taoism, Parseeism and Mohammedanism. But in nearly every city reached by Christianity in the first century were strong groups representing Judaism, Epicureanism, Stoicism, Cynicism and certain oriental cults.

At one point, however, the gospel workers of the early centuries had some advantages over the workers of today, viz., there was one language which nearly every body could understand. The Greek tongue was almost universal throughout the Roman Empire. Today, while many more people are able to understand English than were then able to understand Greek, there is no language so uniformly understood throughout the region of Christian activity as was the Greek in those days. Not only in our foreign mission fields must new languages be acquired, but even in our own American cities are to be

found thousands of people who can understand the gospel only as it is presented to them in their native tongues. That this advantage to the early Christian workers be not overestimated, however, at least three further statements should be made: (1) There were many people in the cities first reached by Christianity who understood Greek imperfectly, numbers, doubtless, who understood it not at all. (2) Today in our American cities the children of the multitudes who cannot understand English are rapidly learning our speech, and through the children the older people can be reached to some extent. (3) Everywhere the printing press has reduced to the minimum, in the proclamation of the gospel as well as in setting forth other things, the difficulties arising from differences in speech.

If, then, city work can scarcely be regarded as more difficult today, all things considered, than in the early Christian centuries, can it be said to be as successful now as then? Accurate comparisons are, of course, impossible, for the necessary data cannot be secured. Moreover Christianity's field of contact with city life is today worldwide and space will not permit the presentation of details setting forth in any adequate way the situation as it now is. A further complicating feature is the limited time the gospel has been in contact with the cities of the far East. But is it not true that the greatest victories on the mission fields have not been in the great civic centers? And is it not widely conceded that in our American cities the churches, both Protestant and Catholic, are growing, if at all, largely through accessions from rural districts, and that many of those coming from the country to the city are either at once or in the course of a few years entirely lost to the churches? In short, are we not obliged to admit that in the twentieth century Christianity is scarcely dealing as successfully with the city as in the first century? And if Christianity is less successful in dealing with the city today than in the first century,

and the work in cities cannot be regarded as more difficult today than then, where lies the heart of our failure? Have we changed our message too much, or too little? Have we departed too far from the old methods, or are we holding too closely to them? Or are we simply in the ebb of the great tide of religious interest and progress to be lifted soon upon the crest of a great revival wave which shall be world-wide in its sweep and epoch-making in its upward lift?

No attempt can now be made to answer these questions in detail, but we will be wise in proportion as we examine ourselves under the probe of the first two rather than comfort ourselves by the suggestion of the last. At least it would be great gain if city workers might again go carefully through their New Testaments with these questions in mind and sincerely desiring to know "the mind of the Spirit" as to the demands of the age.



## RECENT THOUGHT ON THE ATONEMENT.

BY H. R. MACKINTOSH.

In what follows, let it be premised in a sentence, no attempt is made to cover the whole ground of present-day literature upon our great theme. What has been aimed at, rather, is to bring out into prominence some few significant lines of tendency more or less discernible in recent works devoted to Atonement doctrine. For the most part these lines of tendency cross each other quite freely, and the effort to separate theological writers into distinct groups, standing apart from each other, not to say animated by a spirit of mutual antagonism, would at present be more than usually hazardous.

Today, as in every generation, a certain class of thinkers may be distinguished—they are often called radical—who appear to have no place at all for saving interposition on Christ's part. According to Weinel, for example, Jesus never regarded Himself as fulfilling a mediatorial function, for He knew that no mediator was required.\* Writers of this group would deny that anything happened when our Lord died which directly or substantially affected the relation of God and man. Apart from the impression of Jesus' martyrdom, set forth by many of them with great power, they prefer to rest satisfied with a purely historical account of the causes which produced the event of Calvary, and they see no reason of a religious kind for going behind those causes, or inquiring as to the great Divine purpose they may exhibit, or the modifying influence they were meant to have upon the situation of the sinful. This mode of thought, I believe, is traceable at last to a principle, as old as Greek or even Hindu reflection, namely, that history as such, being the sphere of change and contingency, is at best imperfectly real, because all real being is eternal. To use a familiar illustration, history resembles the pictures on a cinemato-

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\*Jesus in Neunzehnten Jahrhundert, 282, pp.

graph screen; it presents but the moving symbols of wholly unchanging fact; it is not in any sense a realm in which an ultimately authentic contribution is made to the meaning or content of things. If this general principle be applied to our present subject, it means that Jesus' sole function is to point out the love of God, as other prophets have done. We must not regard Him, or more specifically His death, as producing a new relation or action of God towards His guilty children; the Divine forgiveness, it is contended, is a simple corollary of the Divine nature, and could not acquire reality from concrete events within the time-series. But as this position altogether excludes a doctrine or explanation of Atonement, on the ground that no fact of Atonement exists, we may put it on one side. In doing so, however, let us recollect that it represents a vast body of modern opinion to which it would be unjust to deny the name "religious."

The difficult problem is obviously suggested here whether the effect of the death of Christ has been to reveal a permanent relation of God to men, or in some real sense to develop that relation. Does the Cross merely indicate an eternal permanent fact—the infinitely gracious disposition of the Father; or does it give reality to possibilities of Divine action which, apart from it, would have remained no more than possibilities? Is the forgiveness of sins conditioned by historical events? This is a problem to which the progress of theology is drawing much eager and persistent thought.

When we turn to more positive views, it is evident, I think, that older walls of partition between theories of Atonement are giving way, slowly but surely. Gradually there is growing up the sense of a common experience shared by all who stand before the Cross in a spirit of humility. Thus it would be difficult to find a reputable theologian who still maintains that God had to be induced to love mankind, that He had need to be appeased and appeasement was the result of the sacrifice of Christ. It

is virtually common ground that the love of the Father is the fount of all redemption. One consequence of this will probably be that before long men will raise the question whether the term "propitiation," as used in discussions of the Atonement, is not dangerously fruitful in misunderstanding. Theologians ought to employ words, as far as possible, in their common signification; and to propitiate, the dictionaries tell us, is to bring to a favourable mind—which is hardly what the Christian thinker wants to say. All the live interests of faith can be provided for, we shall see, without the use of this morally equivocal term.

Again, in works written twenty-five years ago, the distinction between forensic and moral theories was much insisted on, the forensic ranking as objective, the moral as merely subjective. We hear less of this distinction now. Practically all theologians are agreed that no simply "forensic" interpretation of the Cross can be satisfactory. As it has been put: "To say that the relations of God and man are forensic is to say that they are regulated by statute—that sin is a breach of statute—that the sinner is a criminal—and that God adjudicates on him by interpreting the statute in its application to his case." Matters between God and sinners are not as they are between a magistrate and culprits in the dock. If they were, the initiative action of God in redemption would be unintelligible and inconsistent. Whatever the Atonement consisted in, it was accomplished in moral ways, and, if the presentation of it to men is to enlist the testimony of conscience, it must be stated in terms which derive their predominant meaning from ethical and spiritual life. Further, as regards the contrast of objective and subjective, it has become apparent that what used to be called the moral theory is, so far as it goes, equally objective with the other. What I mean is this: If it be maintained that what we encounter in the Cross is an amazing appeal on God's part, with a view to evoke human trust



and penitence—and this is actually the moral theory at its highest and purest—still this in itself amounts to a genuinely objective interpretation; even if we add, as personally I should, that it deals inadequately with the guilty situation Atonement has to meet. It is objective, not subjective, because the whole stress is laid on the redeeming act of God. Salvation still comes to men from above; it is not won by any sacrificial or penitential effort on their part. In recent years, we may believe, men who share this conviction as to where the crucial emphasis in redemption should be laid—on God, not man—have happily grown more conscious of agreement than of difference. They are united in holding that in Atonement the doer is God, even if they differ as to what was done.

Now a good many writers who are frequently ranked, though somewhat carelessly, in the class of modern radicals, belong in fact to this great central group. It is striking how some people with a reputation for unorthodoxy become intensely positive and apostolic when their eyes turn to the Cross of Jesus. Harnack has long impressed me in this way. One significant passage is worth quoting. "The deepest and most earnest Christians," he writes, "embrace Jesus Christ not only as a Prophet, but as a Reconciler. Nor do they rest satisfied with seeing the Atonement in His life-work. They consider also His passion and His death as vicarious. How can they do otherwise? If they, who are sinners, have escaped justice, while He, the Holy One, has suffered death, why shall they not acknowledge that what they should have suffered has been suffered by Him? Before the Cross no other feeling, no other note, is possible."\* Herrmann agrees cordially with this, declaring in his exquisite book *Communion with God* that Jesus took upon Him our burden, so that while He dispensed forgiveness, for example to the woman that was a sinner, "He at the same time did everything possible to establish the inviolable justice of

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\*The Atonement in Modern Religious Thought, 124.

God's moral order.''\* He maintains, indeed, that we ought not to make the ecclesiastical dogma of satisfaction the head and front of the Gospel, which the sinner is bound to accept before he can have peace with God through contact with Jesus, but this is a discovery which sooner or later most evangelical preachers make for themselves. The doctrine of Atonement, like all Christian doctrine, is an interpretation of personal Christian experience and is fully intelligible only to those who stand within the Christian faith. But apart from this, the quotations I have made are interesting for another reason. They dispose of the suggestion, often put forward with the air of a platitude, that the notion of vicarious Atonement is obsolete for the typically modern religious mind. Herrmann, whom most people would call a modern man, actually heads the section dealing with our topic thus: "The Value of the Doctrine of the Substitutionary Penal Sufferings of Jesus." That doctrine is for him the Christian's defence against the accusations of a bad conscience. His words, like those of Harnack, prove also that earnest men of different schools still reject as a moral horror the idea that Divine forgiveness of sins is a matter of course. This is a conviction binding them closely to the group next in order.

It is instructive to note how it is becoming usual, in writers of varied theological sympathy, to describe the Atonement as *the cost of forgiveness to God*. Who first used the phrase I cannot say, but the idea has taken root. One reason why this conception has only been analyzed carefully in quite recent works is that throughout the last generation it was more common to insist upon the unlikeness of God's forgiveness and ours, rather than the likeness. Attention is now called to the analogy between them. There must be some deep underlying moral principle which justifies the apostle in writing: "Be ye kind one to another, tender-hearted, *forgiving each other, even*

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\*Communion with God (2d English edition), 135-6.

*as God also in Christ forgave you.*” On reflection it has come to be felt that forgiveness, provided there is something great to forgive, is always realized or imparted at the forgiver’s cost. It is a terribly exacting thing to pardon a great wrong, and a man is conscious of the involved wrench and strain and agony just in proportion as through personal goodness he has grown to feel the unspeakable evil of wrong-doing, while on the other hand in virtue of a sensitive sympathy he is able to divine the hurt inflicted on the offender’s soul by the wrong he has committed. The analysis of this conception, in its ethical and spiritual implications, is as yet incomplete. But already we can understand how if pardon is mediated through Jesus’ experience, culminating in death, that death must have in it a great Divine agony, a vast transcendent pain, which forms the vehicle of forgiveness and corresponds to the magnitude and intensity of the sin forgiven. Pardon, we repeat, is always costly, and here the price is paid not to God merely, but by God, who suffers in the suffering of His Son. This line of argument is one of those with which we have recently been familiarized in the books of Professor Denney and Principal Forsyth. Both writers have dwelt on the point that the Cross, conceived as the Divine-human pain through which forgiveness is conveyed, is unconditionally necessary to exhibit the perfect and constitutive holiness of God. Pardon on any other terms would be demoralizing. But what the holiness of God required as a condition of forgiveness was not reparation from man, but the perfect giving of Himself in Jesus and in the perfect submission to holy judgment upon sin represented by Jesus’ death. The cost was God’s. A typical passage may be taken from Dr. Forsyth’s *The Work of Christ*: “What is the real objective conception element in atonement? We are tempted to declare that it was the offering of a sacrifice to God outside of Him and us, the offering of a sacrifice to God by somebody not God, yet more than a single man. That



is the natural, the pagan notion of objective atonement. But the real meaning of an objective atonement is that God Himself made the complete sacrifice. The real objectivity of the atonement is not that it was made to God, but by God.”\*

Alongside of this we may place a fine page from Professor Adams Brown’s latest volume, *Modern Theology and the Preaching of the Gospel*. “It is a law of life,” he writes, “that we can have only what we pay for, and the things that are most valuable cost most. That is the meaning of the doctrine of atonement—that great truth which lies at the heart of the Christian religion. It is the expression of the fact that the law of cost is valid for God as well as for man. God, too, can have only what He pays for; and for Him, too, the things which He valued most highly cost most. God could not save without loving, and He could not love without suffering. God is the great sufferer because He is the great lover. Atonement is not something which happens outside of God to make forgiveness possible. Atonement is something which happens in God. It was what it cost God to bear the world’s sin, your sin and mine.”† Possibly some may scout this as so much sentimentalism, and others may ask why the cost of the world’s redemption should be narrowed to the suffering of Jesus. But the idea really goes back to the New Testament; nay, it goes back further still. Centuries before, Isaiah had written the great words: “In all their afflictions He was afflicted; in His love and in His pity He redeemed them.” Moreover, it is evidently one of the religious advantages of this form of statement that it holds the work of Christ the Reconciler in very close dependence on His person as Divine. The Atonement *cannot* by the cost of forgiveness to God save as He was personally present in the Sufferer.

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\*P. 92.

†P. 169.

Up to this point, it is probable, a wide general agreement would prevail amongst Christian thinkers as regards the main positive doctrine affirmed by these various groups. We might not be altogether satisfied, perhaps, with the phrases employed by this or that writer, or with the distribution of emphasis, but we should not feel bound to reject much; our criticism might rather take the form of proposing additions, of prolonging or deepening but not curtailing or minimizing. There is much sharper divergence of opinion respecting the last type of recent theory I shall adduce—that which defines the Atonement of Christ as consisting, to formulate it briefly, in His *vicarious penitence*. This theory, in its main elements, can be traced to Dr. McLeod Campbell, whose noble treatise on the *Nature of the Atonement* belongs to that small class of books not to have read which is proof of a woefully defective theological education. There, in what undoubtedly forms the most original part of his argument, he describes our Lord as having made in death a perfect response to the Divine wrath against sin; and that response, he adds, “has all the elements of a perfect repentance in humanity for all the sin of man.”\* This was in 1856. Forty-five years later the suggestion was further developed by the late Canon Moberly, in his *Atonement and Personality* (1901), where it was expounded with great subtlety as well as deep spiritual feeling. His son re-stated it the other day in the collection of Oxford essays entitled *Foundations*. “Love,” he there writes, “involves sympathy, sympathy with those in trouble involves sacrifice, and sympathy with those in sin involves vicarious penitence. Here,” he goes on, “we reach the very heart of our subject; for this, in our interpretation, goes to the very root of human need.”†

I said that opinion regarding this theory was likely to diverge pretty sharply, and in fact I do not see

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\**Nature of the Atonement* (6th edition), p. 117.

†*Foundations*, 307.

how we can avoid taking sides according as we do or do not hold that "vicarious penitence" is a self-contradictory idea. As it functions in Canon Moberly's argument it is, whether self-contradictory or not, at all events fruitful in extremely paradoxical consequences. Thus it involves the difficult position that only the Sinless One can be wholly and unreservedly penitent. Not only so, but I have never seen any attempt to connect it with the teaching of the New Testament which could claim the faintest kind of backing from precise exegesis. It is the very heart of the matter, we are told, yet the apostles pass it by in complete silence. Nor does human experience, I think, afford any real confirmation. Mr. W. H. Moberly, in his *Foundations* essay, strives to illustrate it by a finely conceived analogy drawn from David Copperfield: he finds vicarious penitence to be the vital part of Mr. Peggotty's redeeming sympathy for Em'ly. When, however, we put aside the imaginative glamour of the passage, we are compelled to ask whether Mr. Peggotty, in so far as his feeling for the girl's sin was one of penitence, would himself have claimed to be altogether without blame. One feels sure he would not; penitence in his case must then have in part been penitence for personal shortcoming, for deficiencies of influence or example. In addition, it is impossible not to feel that the main argument rests fundamentally upon an unreal and unfortunate use of the word "penitence," a use which no psychology or logic will justify. This is virtually conceded by McLeod Campbell, who, in continuation of the passage cited above, declares that the response of Christ in death has "all the elements of such a repentance, and that in absolute perfection, all—excepting the personal consciousness of sin." That "excepting" will always count heavily with the spiritual common-sense of the Church.

None the less, this group of writers have made a permanently valuable contribution. They help us, as probably no other group does, to understand how making



Atonement was no official transaction by a Divine functionary, but an ineffably deep experience of Jesus' soul. Also they have shown how poignant is the sense to be ascribed to His self-identification with the sinful, how really and with ever-growing intensity, by His own act, He was numbered with the transgressors, and took their burdens as His own.

If we attempt, before concluding this brief survey, to state some main positions in which all serious writers are united, and to state them at their highest power, the result, I think, is something of this kind. All who look with penitential faith to the Cross of Jesus confess that they receive a two-fold impression. They feel that in Calvary there has been given a final condemnation of human sin. Sin is judged there without hope of appeal; an irreversible sentence on human guilt has been pronounced by the Holy God with whom evil cannot dwell, and all who in faith unite themselves to Christ and submit in Him to the Divine sentence on sin are reconciled to God. Thenceforward no one who understands what the Cross means can take sin lightly, or believe that it is lightly taken by the Eternal. This in the first place. And secondly, they receive at Calvary an impression of the Divine love which is absolute at once in quality and in range. For in Christ it is God who stands beside us, it is He who takes the load of our transgression, in its immeasurable gravity for His mind and ours, upon Himself.

Two principles of considerable importance for our views of method appear to emerge from recent discussions. One is that debate on the Atonement, if it is to lead anywhere, must be conducted within the bounds of Christian experience. That is the only field, the only atmosphere, in which it can be beneficial. No one but the man who has believed in Jesus will have in his mind the presuppositions essential for appreciation of the Saviour's work. But he will have them. There will be a true sense of sin; there will be an ever-deepening con-

sciousness of debt to Christ and an experience of His actual power to mediate between God and sinners. Anselm began his great work by professing to put historic facts on one side, and to prove by convincing logic, altogether irrespectively of Christ, that salvation is impossible except through the God-man; and he ends by claiming to have satisfied by argument not Jews merely but even Pagans. It cannot be said too strongly that this is hopeless. Nothing in the Atonement can be discerned or spiritually appraised from the standpoint of the mere onlooker. As with the beauty of the glowing cathedral window, we behold its meaning only from within.

Once more, there is a maturing instinct in the Christian mind, freely expressed in present-day theology, which bids us look askance at explanations of Jesus' death that are only too complete. In such matters the facility, exhaustiveness, and rationality of a solution is a sure sign of its narrowness and shallowness. What is this instinct based on? Surely it reposes on the conviction that in the Atonement there is something infinite, something as great and deep and high as God. Whatever the Son of God "anticipated in Gethsemane and underwent on Calvary," it was an event, an experience, which evokes wonder and a sense of mystery. We feel its reality, we give thanks for it day by day; but we cannot measure it in logic or reduce it without remainder to ordinary or manageable terms. Is it not clear that the inconceivable evil of sin both demands and promises—to those who believe in God—an infinite and amazing act of deliverance? Sin is a thing of such guilt and weakness that in logic there is no remedy. Purely rational thought can do more in this region than assure us that God is omnipotent, that He is inescapable, and that He must inevitably crush all who move in antagonism to His will. And when despite all this we know ourselves reconciled to God in Jesus' death, so that the towering omnipotence which menaced us is become a shield and hiding place, it

follows that the work of Christ through which this revolutionizing change has been effected is something transcendent and supernatural—that in magnitude and scope it outgoes all we could ask or think. For that has happened which the sinner's conscience, not to speak of his logic, had affirmed to be impossible. The Father has interposed in Jesus on our behalf, abolishing the power of sin to exclude us from His fellowship. Thus the more deeply we reflect upon the miracle of forgiveness—its wonder, its grace, its moral inspiration—the more ineradicable is our conviction that the Cross of Jesus, in which forgiveness became real, is itself charged with that illimitable transcendence which we specifically name Divine.



## THE HOME BASE.

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The home base of foreign missions is constituted of the individual Christians, the churches, the Christian organizations, the material resources and the spiritual assets of our home Christianity which can be depended on for the projection of the missionary enterprise to the uttermost parts of the earth. The base is strong or weak in porportion to the reliability of these elements in the Christianity of the home land for the purposes of this enterprise. The home task of the foreign mission agencies is to strengthen the home base by increasing the dependableness of these elements. It is the necessary expenditure of effort and money upon this part of the foreign mission task that largely makes up the apparent showing of extravagance in foreign mission administration. The actual expenses of the purely foreign mission work is a comparatively small part of the foreign board's expenditure of either effort or money. The larger expense of administration is that which is necessary in order to create and keep up a reliable home base. If evangelical Christianity's present resources were immediately available, we could probably under present world conditions, and in the face of the opportunity now presented in the mission fields, in one generation duplicate on the foreign field the total church membership of the home churches without increasing the cost of administration. We would thus have constituted a double base from which the advancing lines of missionary conquest could converge on the diminishing heathenism and soon take our positions for the final siege. Christianity's holdings here ought to represent the strength of its foreign mission base. But, alas! such is not the case. Almost one-half of our churches give nothing even of material support to this enterprise; one-half of the members of those churches which

report contributions give nothing; and probably one-half of those members who give do not give half as much as they ought to give for a cause so commanding as foreign missions. The Home Base Commission of the Edinburgh Conference, after canvassing a mass of data, records this conclusion: "It is probably well within the truth to say that nine-tenths of the funds raised in the United States for foreign missions are contributed by one-tenth of the members of the Protestant bodies, the remaining nine-tenths of the members giving the other tenth. This statement is accepted as true by several of the leading denominations." With such defects in the home base threatening the success of the whole enterprise, there is no higher order of missionary service or campaign strategy than this of more thoroughly constituting this base. This work has its difficulties no less formidable than those which confront us on the foreign field, and to overcome them, labor, money, courage and patience will be required. Who among us has surveyed the vast areas of our American Christianity which are yet uncultivated and fruitless? Millions are today starving for the Bread of Life, while vast and productive sections of the home field yield not a loaf to stay their consuming hunger. Many strong churches and more capable individuals stretch forth no hand of relief. Our churches represent potential missionary resources which are undeveloped while missionary triumphs are shortened for the lack of adequate supplies. To render this fertile field fruitful of foreign mission resources demands an order of work which is hard and expensive. It is of the nature of digging the stumps and ditches and of long and faithful cultivation of the soil before the harvest can be realized. Many roots of prejudice must be cast out, some natures must be plowed deep, the mellowing, softening showers of grace must be invoked and the fertilizing methods of New Testament teaching and missionary instruction must be used. What a task! and yet how abundantly

worth while! It is as important to the foreign mission enterprise to make a reliable home base as it is to press the campaign itself. It would be a waste and cause hurtful reaction to put all the effort in the campaign abroad and neglect the matter of strengthening sentiment, enlisting support and assembling resources at home. Undeveloped and stingy church members are the cause of greater ineconomy than all the alleged extravagance of mission boards.

### I.

It will strengthen our purpose to take care of this home base if we catalogue some of the elements which when enlisted and impassioned will constitute in America the strongest home base evangelical Christianity has to support its campaign for world conquest.

1. We have a potential racial element in our American home base. The Anglo-Saxon man is constitutionally aggressive, pioneering, adventurous. He experiments, invents, discovers, colonizes, civilizes, educates. He has set forward the frontiers of commerce, material comfort, moral reform and social order in a manner which distinguishes and immortalizes him. Add to the Anglo-Saxon nature the experience, the heightening of power, the vision and the propulsion of evangelical Christian faith, and then arouse in him a normal missionary passion, and his spiritual ventures will know no bounds, and he will have no rivals. The American is the freest, the boldest, the most daring type of the Anglo-Saxon. When evangelical faith is fully purified and missionary zeal is fully aroused among American Christians, they will constitute such a human base for the missionary enterprise as it has never had in any land or age.

2. We have here the possibility of such a material base as evangelical Christianity has never had, and cannot probably have in any other land from which this Christianity is projected. The *per capita* wealth and the *per capita* wage of the evangelical church-member in



America is unequalled by those of the devotee of any religion outside of America. If we could witness an increase of material resources for the missionary enterprise commensurate with the accumulation of American fortunes, we could finance the enterprise as easily as we build railroads, and on a scale of equal magnitude. We have marvelous possibilities for a great home base in the wealth of our land, and we are challenged by missionary opportunity and need to make our Christian men of wealth see that this enterprise has the first and the largest claim upon their benevolences, because missions is the fundamental and productive Christian enterprise. Millions put into libraries, museums, art galleries and the like for the advancement of civilization is like spraying the fruit compared with the horticultural work of producing it. Books and art and other æsthetic agencies are themselves the products of Christianity, and the man who would give his fellowmen the benefits of these can do it in larger measure by giving them the gospel. The nations to whom we give the gospel will get and produce their own arts. Our larger gifts, therefore, should go to this primary and productive work. More and more churches and Christian leaders should seek to command for this cause the unequalled wealth of American Christians. We have scarcely tapped the possible resources already in the hands of American Christians.

3. We have in our American church membership the material for a great numerical base. There are 25,000,000 church members in the United States, or one in four of the whole population including men, women, children and babies. What an army to support and conduct our Christian campaign if only all were as their profession implies really under orders. If the foreign mission enterprise has reached its present proportions with such fractional support as it has received, what are the possibilities for it if these millions of church members with all they possess and command could be relied upon. Professor Thomas

C. Johnson has said truly, "In ordering the constitution of the church God made a missionary society; every member of the church by virtue of his church membership is a member of this missionary society and stands pledged to do his utmost as such. The obligation therefore to fulfill this pledge is imperative and inclusive." The anti-missionary or the o-missionary individual who defends church sovereignty is a missionary heretic after the last commandment. The only serious indictment that can be brought against orthodoxy as a missionary means is that its evangelistic products cannot uniformly be relied upon as missionary factors. To this incongruity the defenders of the faith must address themselves, and when it is removed, evangelical Christianity will vindicate itself in triumphant missionary achievement. This defect is the weak place in the home base at present and the chief cause of embarrassment to the missionary enterprise. The statistical table in the associational minute is a good index to the soundness and sincerity of the faith of the churches reporting there.

4. America presents unique possibilities for a home base in its potential missionary message. The primary reason for going on a mission to the non-Christian nations is found in the message which was given us to carry to them, and this message is an indispensable equipment for missionary service. All the sending and all the going is for the purpose of carrying this message. The man or the denomination without this message is without a mission. Responsibility for the missionary enterprise rests upon those who have a gospel to propagate. A profession of evangelical orthodoxy is an acknowledgment of the most binding missionary obligation. It is in this fact that America should constitute the strongest base for evangelical foreign missions. Not only does a larger number of our people hold this faith by a voluntary choice, but evangelical Christian faith has here fewer handicaps, and is freer from diluting elements than in

any other land of the globe. There cannot be found in any other land an equal number of men and women who believe with the same confidence that American Christians do in the unique inspiration of the Scriptures, the miraculous birth, the deity and the vicarious atonement of Christ; in the reality of the new birth and the continuity of moral law. This faith constitutes a potential missionary message, and creates peculiar missionary obligation. This truth ought to be brought home to American Christians until all orthodoxy becomes a reliable part of the home base, and by such augmentation of resources, the campaign is strengthened to the uttermost outpost.

5. Evangelical Christianity has in America a strategic position for a home base. We hold here a continent of marvelous resources, which lies peacefully between the world's two great oceans, the turbulent nations, and between the corroding Christianity of Europe and the virgin mission fields of the East. In security, serenity and high self-containment we look upon the world's tumult and need with collected wits and the bounties of nature and of grace at our disposal. From such a base we can dispense our gospel treasures if we have the heart to do it.

## II.

The elements enumerated set America in a unique place as a base for the foreign mission enterprise. But the importance of this base is further magnified by exigencies in the campaign itself, which even now compel a new dependence upon America for further operations. There has for some time been a converging of the lines of circumstance which to a remarkable degree fix a new responsibility upon America.

1. There has developed a situation which may be called a diplomatic opportunity for American foreign missions. America has had fewer entangling alliances with the nations which constitute the great foreign mis-



sion fields of the world than any of the principal nations from which evangelical Christianity is sending forth missionaries. There are, therefore, fewer causes for alienation, suspicion and prejudice to be overcome by our Christian representatives than by those from England for instance, whose opium trade was enforced and guarded by gunboats, or Germany whose forts have been built on Chinese soil and have menaced her liberty and threatened her citizens. America is educating more of the future statesmen of China than all Europe. Men are struggling up to democracy everywhere, and all recognize America as the pioneer, the expounder and exemplar of democracy, and upon closer acquaintance will learn that evangelical religion has more than all else fed the springs out of which have flowed personal liberty and self-government. More and more in the two great heathen nations governed by heathen rulers, there is outspoken acknowledgment that both politics and business need a stronger moral basis than the religions of these lands can supply. Many thousands of dollars have recently been given by non-Christian statesmen in China and Japan to Christian enterprises conducted by American missionaries. The psychological moment and the diplomatic opportunity have fully come for thrilling achievement in these lands. The only serious difficulty in the way is that the home base does not promise the necessary support for the sweeping campaign necessary to realize these victories. Mr. Sherwood Eddy, who perhaps knows as well as any other living man the present spiritual temper and mental attitude of the ruling Chinese statesmen toward America and evangelical Christian approach from America, says: "China today stands in the crisis of her history. She looks to America as her friend among the nations. The great Sister Republic of the Pacific deserves our sympathy and our help. The 'yellow peril' is today the golden opportunity of the West." A golden opportunity in the West is a weighty responsibility in America.

2. There has in recent years been witnessed an increasing incapacity in some of our allies in this holy cause for effective work especially on certain foreign mission fields. For some time large sections of trans-Atlantic Protestantism has been undergoing gradual changes which impairs its witness for the evangelical faith. The depletion of resources is not so serious as the devitalization of the missionary message. The growing tendency to archaic ecclesiasticisms and to an inefficacious sacerdotalism has steadily incapacitated certain Protestant bodies for a vitalizing missionary service in China and for a work of reformation in papal fields. Educational work has under favorable conditions, kept up a semblance of success for some who could not, under tendencies observable at their home base, long administer the Christianity which China and all Roman Catholic countries need above everything else. The Romanizing influences of a respectable clergy in England are sapping the evangelical Christianity which the establishment administers of its essential vitalities. At last this growing tendency has developed into serious indisposition to attempt mission work on Roman Catholic fields. This affected the mind of the Edinburgh Conference and influenced its actions. These facts more than hint at a larger task for an uncontaminated and unfettered evangelicalism. The message which can accomplish the missionary purposes of Christianity in China and elsewhere must be free from ceremonialism, full in gospel content and fresh in spiritual savor. Such a message alone contains dynamics equal to the task which confronts our mission boards with a challenge. Those who have therefore a pure gospel have the greater responsibility. Evangelical Christianity in America has a mission because it has a message.

3. The European War is another recent circumstance which enhances the relief in which Providence has set our Christian duty to the unsaved millions in heathen lands, and by which is plainly indicated the largeness and im-

mediateness of our responsibility. The future historian will probably write this gigantic struggle down as *THE GREAT WAR*. It is quite probable that it will not have in all reliable historical records a parallel in destruction of life and property. Fabulous fortunes and the flower of European young manhood are being consumed by it. That which the missionary enterprise stands in need of, namely, young men and money, are sacrificed on the altar of war, even while the Macedonian call of opportunity sounds across the sea and from all the mission fields. The only allies the evangelical Christians of America had for the campaign against heathenism are now affected by this war, and are having their resources consumed by it. The mission boards of England have exhibited a valor equal to that displayed by her armies in the avowed purpose to maintain their foreign mission gifts, notwithstanding the staggering losses. But the end is not yet, and it is unreasonable to expect these boards to keep up this standard of work. Already German boards have dismissed more than two hundred missionaries, and put the rest on half pay. The sixteen million dollars which British and European societies have given annually to back up this enterprise will undoubtedly be materially reduced, perhaps by one-half. Who shall take up the burden of this deficit? There is as a matter of fact no one to take it up if the evangelical Christians of America decline the honor and shirk the duty. We can, however, do it if we will and without feeling a pinch of the hardship that our crippled allies in this cause are enduring.

### III.

The fact that we have in America a potential base of such significance, and that circumstances conspire to render the foreign mission campaign so largely dependent upon this base, suggest that the strengthening of this base is a foreign mission work of high rank. Whatever



is essential to the enterprise is an important part of it. There is nothing connected with this world enterprise more important than the work of completing the task of converting some twenty-five million Christians in the evangelical churches of America into reliable foreign mission assets. What then are some of the things to be done and points to be guarded in order that we may render the home base adequate and reliable for an expanding and winning campaign?

1. The task demands, of course, a high order of constructive Christian and missionary statesmanship. Sanity, tactfulness and courage are indispensable qualifications in those who are to enlist, train and lead these hosts in a mighty campaign which shall carry this holy war to victory. Mr. John R. Mott in his latest book, "The Present World Situation" quotes the London *Spectator* to the effect that there is "one feature in the present aspect of the world which is most unusual, and that is the contrast between the magnitude of events occurring around us and the smallness, or rather, the second-rateness of the men supposed to guide them." Mr. Mott elaborates that statement and applies it to the missionary leadership which deals with the many problems on the foreign field. But the home base also has its problems which make demands for statesmanship on the part of pastors and other leaders whose task it is to increase its efficiency. There is need of men to shape the situation at home, who love the cause above all personal whims, and personal ambitions, and who in singleness of eye for the cause will neither play to lower nor upper galleries. The need is for missionary statesmen *versus* the official commander, *versus* the politician, *versus* the demagogue. All these have afflicted the missionary cause at one time or another in one place or another. We cannot back an imperialistic program such as is outlined in the Commission, without resources of wisdom and consecrated diplomacy. American Baptists have had men who exemplified these elements of leader-

ship. They still need such men. The magnitude of the task, the proportion to which our missionary operations have grown, the number and personnel of the forces to be led, the varied problems to be solved, including as they do financing the work, economy of administration, unity of the forces, the conservation of denominational integrity, questions of Christian comity, and many others, call for men with more than new eras in their purpose and empires in their brain.

2. There must be a more comprehensive grasp of the home situation and a more minute application of attention to the matters which affect the efficiency and reliability of the base. There are magnitudes in the problem of the home base; there are millions of individuals scattered over the continent to be incorporated into the supporting forces of the enterprise. It is not an easy mental feat to grasp a million units, but it is even more difficult when the figures stand for so many individual, independent Baptists of varying mind, holding membership in independent church groups more or less loosely related, distributed in two general conventions, some fifty state organizations and nearly fifteen hundred district associations. To put in operation plans which will after awhile reach every one of these individual Baptists and each unit of organization, and build up out of them a home base in which every part shall be dependable and contribute relatively its maximum of strength to the whole, is a mission challenge to thoughtful men among us. Such a scheme of base building must be projected and worked as will insure a definite utilization of every unit in the home Christianity and organization for the specific support of the foreign mission enterprise; and the work which accomplishes this must proceed so orderly and intelligently that we may know what progress has been made, and what at any time remains to be done. Haphazard effort may get helpful results in particular instances, but can never build up a base strong at every point and affording

a constant reliable support to the great enterprise; and the enterprise itself cannot be projected with confidence and steady courage so long as home support fluctuates and is uncertain.

This is axiomatic; but what is the remedy which skill must apply? Are there any guiding principles for the construction of a reliable home base and the provision of steady supplies for the campaign? It should have occurred to us long ago that the Scriptures contain some specifications for base building, and for the relief of the chief embarrassment which has confused the enterprise. As a matter of fact the Commission which orders the campaign, and the inspired history of its early triumphs, contain specifications which cover our baffling difficulty. The Commission enjoins a message in the words, "Preach the gospel to every creature," and it prescribes a missionary duty for those who believe in the words "Teaching them to observe all things whatsoever I have commanded you." Doubtless these words include the duty of teaching converts a proper observance of the ordinances and the close guarding of the gospel message, but they include more than this. This Commission is first of all, and most of all, a missionary edict, and the words hint at the method. The teaching here is not intellectual, theoretic, cultural; it is practical. Preachers are commanded to instruct their converts in how to do the thing which the Commission commands. They must, of course, apply the best mission motives, but they must also apply the best mission methods. This task with the converts is not finished until these are engaged in "doing the truth" and in observing the best way of promoting it. A Scriptural method of church finance sustains an essential relation to this work, teaching them to observe all things. Individual stewardship, systematic, regular, proportionate giving are observances which are vital to the execution of the Commission, and failure to teach the Scriptural observance here has probably cost the missionary cause

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as serious shortening of its victories as any dereliction of which Christian leaders are guilty. Carelessness and indifference to a matter so vital to the scheme of world evangelization is to be classed with irregularity concerning one of the ordinances or other observance specified by the Scriptures. The efficiency of the home base demands that a thoroughly comprehensive plan shall be executed to place every church member on the list of regular, systematic, proportionate givers, and that this plan shall be worked so orderly that the results may at any time be checked up, and the remaining task distinctly located. This work is in progress and already gratifying results have been secured. It must be continued with increased vigor and orderliness.

3. To increase the efficiency of the home base the channels of approach to the churches, even the feeblest and remotest, must be kept open for the general mission agencies. This is not only essential to the life of the agencies themselves, but to the missionary life of the churches at home. These open channels afford opportunity for constant missionary revitalization of the home base. The general mission board is a purveyor of ideas and ideals; it kindles missionary passion, expands vision and creates a missionary atmosphere; it garners and imparts information, fosters large view and familiarizes with a great program; it excites co-operative sympathy and stimulates a consciousness of denominational power. These things are possible through the literature of the Board, correspondence, personal visits of representatives, etc. By such means the general agencies are penetrating the masses who compose, or ought to compose, the home base, and imparting inspiration and a missionary mind and impulse to those who are providentially confined to isolated districts, and have little opportunity to touch or be touched by the great currents of modern religious thought and life. While the boards draw from the people and bear their gifts to sections of need to

which they are consigned, they ought also to be charged with the duty of giving back to the churches information and inspiration gathered through opportunity for larger outlook, in order that the lives of our people may be enriched and their missionary life fed. This form of work is essential to the efficiency of the home base, and it cannot be done by anyone of the more local agencies in the home organization alone. It would be as reasonable to attempt to run a college with one man teaching all branches, as to expect any one agency, however, efficient, to give to the millions of Christians at home all they ought to know about state, home and foreign missions. The churches ought to be open to all denominational agencies. Those which have been given an opportunity and are by knowledge inflamed with a peculiar zeal for a given enterprise ought to be given the opportunity to tell what they know and feel. The mission board in its proper function is not so much a getter of money as a begetter of missionary spirit.

4. Given information about the great causes and proper motives for their support, we ought to trust the individual conscience to give discriminatingly. The ideal giver is a Christian who knows and feels the claim of the respective objects which have a right to appeal to his benevolence, and whose conscience acts automatically, that is from the inherent force of knowledge and love within him, and not under the mechanical manipulation of someone whose interest it is to boost a certain job. Until our people are informed concerning the respective claims of the great Christian enterprises, they are liable to become the victims of the manipulator, sometimes self-appointed, and make disproportionate gifts to subordinate objects.

The Spirit of Christ, which is the Spirit of missions, should be so palpable in the home constituency that missions would become the normal Christian activity. A

Christian ought to have as restless a passion for lost nations as a lost man has for the Saviour when the Spirit has convinced him of sin. The realization of this ideal is a distant hope, but is one which must never be abandoned. The effort to produce such a Christian life at home is a necessary part of the work which has for its end the making of Christians abroad.



## THE MORAL AND RELIGIOUS EFFECTS OF THE WAR ON THE FRENCH PEOPLE.

BY REV. R. SAILLENS, COURBEVOIE, FRANCE.

One good result, at least, of the tremendous struggle for life in which France is engaged, will be that the world will have a better knowledge of, and a greater respect for, her true character, than ever before. I do not simply mean that Germany is discovering that she had underestimated the strength of our national fibre, but also that even our friends will have to revise some of their opinions concerning us. France has been commonly represented as a light-headed nation, whose supreme passion was the love of pleasure; and the admiration of some people for her on that account was more humiliating than the stern rebuke others thought fit to inflict upon us. But few did recognize that, along with the artistic and optimistic temperament which marks our Celtic race, there is a stubborn disposition to resist, to hold on and to endure—a patience which was born of the suffering of long ages. The French are a nation of hard-working, hard-saving peasants, passionately attached to their fields, which their fathers conquered and defended against invaders, feudal lords, and tyrannical kings, in numberless wars, through fifteen centuries. There is a tragic element in French history, which has put iron into our blood; and it has been a surprise to many, to find that this country is yet very far from having become as anemic as some prophets had surmised.

Do you remember the struggle of another kind which we passed through, not many years ago? I refer to the celebrated Dreyfus case. The way in which public opinion in France went overwhelmingly on the side of right, as soon as the evidence was made plain, showed to thoughtful men all over the world that the moral sense of this nation was still unimpaired. The rights of a mere individual—who was not, by any means, a popular char-

acter—weighed in the balance against the strongest political motives, which were urged by some of the most influential among our leaders. With all her shortcomings, France did not level herself to the baseness of a Pilate. She did not wash her hands over the fate of an innocent man wrongly condemned.

Take another fact: The Separation of Church and State, which became a law in 1906. This was done, not as some believe, as an act of hostility to religion, but as a logical outcome of the principles proclaimed by our republican Constitution. The French Republic was the first nation in Europe to carry out this great reform. It was done in all fairness, with due respect for the consciences of religious people, and they were all satisfied, except the Romish clergy, which is never content unless it has a monopoly over the souls of men.\* This courage and the moderation exhibited by our people on that occasion, the seriousness with which the whole thing was done, are additional proofs of that which I am trying to demonstrate: that France was not in a decadent state, as many outsiders too readily believed.

And it is a remarkable fact that, just when France was ridding herself of state religion, a new spirit was coming over her intellectual leaders. The materialistic philosophy of the 19th century was giving way before an idealistic doctrine, with such spokesmen as Professors Bergson, Boutroux, Henri Poincaré (cousin of the President). While Nietzsche was conquering Germany, these

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\*The neutrality of the state in religious matters necessarily implied, in a country like this, the suppression, in all state-supported schools, of religious teaching. For there cannot be *neutral* religious teaching in a country where 98 per cent. of the people are nominally members of one church, especially if that church teaches officially that the neutrality professed by the state is in itself a sin. The church of Rome will never willingly submit to be put on *par* with other churches, and therefore our government is not to blame when it refuses to play in the hands of the church by having official recognition of God which, to the public mind, would be the recognition of the church's claim to be His only legitimate representative.

men taught, with increasing success, in our universities and reviews, the overwhelming value of the spiritual. Some of the new leaders went farther than this, and step by step evolved towards Christianity. The conversions of Brunière—our greatest literary critic—and Francois Coffée, one of our greatest poets—were real. They went to the Catholic Church, not having probably, a sufficient knowledge of the Gospel to understand fully the beauty of a free faith, and being prejudiced, as even the most enlightened are in this country, against the multitudinous and puzzling forms of Protestantism;—but there is no doubt that they sought and found refuge at the cross of Christ. Nor were they the only ones, among our intellectual men: hundreds followed their lead. Among them, the name of one is particularly dear to the present writer. Charles Peguy, who has just been killed, while fighting as a hero, at the head of his men (he was a lieutenant of the Reserve), was a writer of a most peculiar genius, a poet and a prophet in one. Beginning his career as an agnostic, he evolved into a Christian, writing on the Parables of Christ: the Prodigal Son and the Lost Sheep—pages full of a charm which will not be surpassed. Two or three years ago, moved by one of his books, I went to call at his small office, and had a long talk with him. “I admire your writings,” said I, “but I want you to be frank with me. Do you really believe in the miracles and facts of the Christ, or do you merely take them as themes for your beautiful poetry?” The young artist looked at me earnestly: “I believe,” he said, “from the bottom of my heart; I have come back to the early beliefs of our life after having proved the emptiness of unbelief. I have come back through the way which naturally opened to me: had I been born a Protestant, I probably would have become a believing one; I was born a Catholic, I am a believing Catholic. But the Christ is all and everything to me. I have many Protestant friends, whom I love and respect.” This frame of mind is that of many earnest



young men today. They are, or are trying to be, "liberal" Catholics; our hope is, that they will see the untenability of that position, and that they will be led by the Spirit into the full light and liberty of the Gospel.

I have indulged in these reminiscences of the time before the war, in order that my readers may better understand what the spiritual drift was then. Of course, there was another side: The masses of the people were still sunk in the practical materialism which had reigned so long. There were scandals in our political world. Drink was on the increase; the birth-rate was decreasing. And now the war is doing a great work: it is laying bare our weak points, and endowing with new power the ideals which have never ceased to be honoured in this country, though they have been at times, sadly neglected. I shall give a few facts which will show that France, in her immense suffering, is still loved of God, whose spirit is at work in her midst.

The first of these hopeful facts is *the spirit of seriousness* which has come over the country. I am old enough to remember the war of 1870; there could not be a stronger contrast than that between the attitude of the nation *then* and *now*. No bragging, very few demonstrations of easy patriotism; no pretense to be *la grande nation*; but, in every breast, the sense of having been unexpectedly and unwarrantably assailed, and a strong, one might say, a mystical condition that the eternal principles of Right, Justice and Liberty are at stake, and that they must be defended to the last drop of blood. A righteous cause elevated its defenders. Men whose lives were commonplace, or even frivolous, have become puritanic. Theatres and music-halls have been purified; a friend of mine counted in his district 80 drink-shops that have been shut since the opening of the war; and even those which remain open do not have half the business which they used to have.\* The tone of the daily press is high; it is a con-

\*I need hardly remind my readers that absinthe and similar drinks have been entirely prohibited by law, a few weeks ago.

stant appeal to that which is noblest in man; *devotion to principle*. We are not fighting for aggrandizement (except that we dearly hope to regain that bit of France which was torn from us: Alsace-Lorraine). Every Frenchman understands that this is a struggle between two doctrines: "Might is Right" on the one side, and "Right above Might" on the other. The ideals incorporated in the old hackneyed words, *Liberté, Egalité, Fraternité*, are those for which we stand. They are evangelical words, though their upholders know it not. And thus, there is a sort of religious fervor among our people, for which we are deeply thankful to God.

The second fact I want to underline, is a *growing sense of dependence on the Almighty*. In town and country, the churches are crowded; in many places extra services are being held daily. These services are, of course, mainly ritualistic, with little for the soul to feed on; but it is a moving sight to look on thousands of people in a large Paris church, at some exceptional service, standing up for an hour or so in perfect silence in front of the altar, while a priest mutters his Latin prayers. Then follows a short sermon, with little Gospel in it; but such as it is, one is thankful that a few crumbs of the heavenly bread are offered to these multitudes.

Nor are the Protestant churches of all denominations keeping idle at such a time as this. Please bear in mind that all the Protestants together, including the advanced rationalists, the evangelists and the nondescript sorts—represent only one and a half per cent. of the entire population. And yet, the moral, religious and social influence of the Protestant communities is making itself felt far beyond that which such small numbers could lead one to expect. I could enlarge very much on this point: it would be a revelation, I feel sure, for some of our friends, and a wonderful illustration of the power of minorities, when they are on the side of truth.

But I must limit the scope of this article to actual facts. A large number of pastors are in the army, and their letters, as well as those of the young Christians of our churches and associations who are at the front, testify that a wonderful work is going on among the men. Thousands of Gospels have been given away, and are now being read in the trenches by men who never saw the New Testament before. The manifestation of religious faith, far from eliciting ridicule or opposition, is received with respect. A young officer, member of a Baptist church, writes me that he has been able to pray with all his men, all Roman Catholics by birth, and that while he urged them to give their hearts to God in accepting the free grace of Calvary, many were moved to tears. Indeed, it seems as if the national revival which we have long expected in vain were beginning now, *in the trenches*, and that missionaries are being forged in the fires of this war, for the labors which the times of peace will set before us.

*What will be the outcome of this war, morally and spiritually?*

It is difficult and dangerous to prophesy. For the present, the moral outlook is brighter than it has ever been in our life-time, and probably since Reformation times. There is not yet such a deep *sense of sin* as we should desire; but there is that which leads to it: a sense of helplessness, a great crying after God. "I should fail in my duty," writes Paul Bourget in a daily paper, *L'Echo de Paris*, the circulation of which is immense, "I should fail in my duty if I did not emphasize the paramount importance which, at the present hour, the religious problem is taking among us. France suffers, and, as every suffering human creature, she needs God, because she needs to know that suffering has a meaning. To believe in God is first to affirm that life and death mean something; that there is an intelligence, a justice, an infinite love which accompanies us through trials, the mean-

ing of which is unknown to us. . . To believe in God, at this very minute, for the soldier who falls, away from father, mother, wife, children, friends, means this: 'Some one pities my distress!' And for these—father, mother, children—it is to be able to reply to the piercing cry which they divine, 'Thou hast not lost us!' . . . It is to feel, it is to think that the universe is not an implacable machinery made up of blind wheels which, sooner or later, must crush us, but that there is a flexibility in the necessary laws, an amount of freedom in their adjustment, of kindness in their intentions; and because of these intimate convictions—to believe in God is to be able to pray."

Much more could be quoted from various authors who had not accustomed us to such a kind of literature. The French soul is passing through a purifying process. God is preparing her for the proclamation of the pure Gospel, when the war being over, facilities for travel and for large meetings in tents and theatres will be resumed.

But this raises a question: Will not this religious movement lead France back to Rome—which, of course, would mean the curtailment of our religious and civil liberties, and an impossibility to propagate our faith on a large scale?

That there will be a larger number of *bona fide* Roman Catholics after the war, there can be little doubt. The "Church" is the only opened door to many genuine seekers after God; they know of no other intermediary between their souls and Him.

But it must not be forgotten that France has seldom supported the extreme politics of the clergy, and never for a long time. Our people make a thorough distinction between *the religious* spirit and the *ecclesiastical* spirit. Clericalism, I believe, is forever dead in this country. The priest may perforce be accepted as the necessary agent of proper religious observance; but he will not be trusted



with the management of public affairs. French citizens, even religiously disposed, will never go to the confessional to receive their voting ticket.

The equivocal attitude of the present Pope with regard to poor, heroic Belgium, a nation more devoted to the Romish see than any other on earth—the sinuosity of his politics between Germany and Austria on the one hand, and Italy on the other; his evident desire to reconquer his temporal power and to make everything subservient to this one object,—all this does not tend to make him popular in France. In short, France needs God, but fears the priest. What an opportunity for the testimony of those of us who humbly believe we have found the truth that saves the souls of men, and that frees the nations!

*Extract from a letter of a Protestant Chaplain at the front:*

“ . . . I shall not mention the daily difficulties of our task; they are great. An army corps is an immense parish; in my corps, we have 7,000 or 8,000 Protestant men, and I am the link between them and their families.

“ . . . What joys there are in the task! I return from our services, moved, enthusiastic, breathing with open breast the hope of a magnificent future. . . . Our services are most impressive: real revival meetings! The Gospel seems to have acquired a new savour; the heads bow of themselves under the voice of prayer, and our dear old hymns take a new meaning: I should like you to hear our heroes singing: ‘I need thee every hour,’ or ‘Safe in the arms of Jesus.’ (These hymns have been translated into French.) We cry and we sing; we mix our voices with our fears, in thinking of the absent ones. We live hours of intense and heavenly communion. When the service is over, we take the addresses of new men, we give away Gospels—we never have enough!

“We are at a moment of indescribable preparedness. A student said to me: ‘I pray all the day long in the trenches.’ Another, ‘I had gone away from God; now, if I am spared....’ Even the hooligans (apaches) who say: ‘If we escape death our way of living will be different.’ And, to wind up, mark the peculiar savour of these words, spoken by common laborers: ‘This war will teach us to behave better with our women folk.’ ”

## PSYCHOLOGY AND PREACHING.

BY PRESIDENT J. M. BURNETT, CARSON-NEWMAN COLLEGE.

Whatever one may think the soul to be and however earnestly one may believe that it is the preacher's sole duty to deal with the souls of men we will all agree that the only way to reach the soul is through the mind. How can the preacher as he stands in the pulpit reach the souls of all those people whose faces look up earnestly into his? He has only one means, and that is, ideas. Through action, through voice, through words, in some way, he must suggest to them some thought, some truth. Now let me remind you that there is nothing accidental, nothing haphazard, in the way ideas are conveyed. The mind operates by law as certainly as anything in the physical world. We may accidentally or instinctively hit on those laws or we may miss them. But when it is possible for us to know them why rely on instinct or a haphazard hit or miss method? It isn't of course any more necessary to know the formal science of Psychology than it is to know the science of Physiology. We may get along in either sphere with our instincts to guide us or with a haphazard sort of knowledge. But surely we can do better with a more accurate knowledge.

There are three topics that it is important for the preacher to understand. *How we learn, the laws of attention and interest and the motives to action.* These matters I wish to discuss in order as pointedly and practically as possible.

*Apperception.* Since the days of Herbart a good deal has been made of the law of apperception in pedagogical psychology. Apperception means simply that in every act of perception the mind itself contributes much from past experiences. Every new experience is interpreted in the light of past experiences. Any simple act of recognition is just that; the present sensation or experience

is identified with certain past experiences. To know, to understand, is to bring the new within the circle of the old. There is no such thing as understanding a fact that is absolutely new. The mind is a living organism and grows from within as it assimilates to itself new impressions and experiences. The approach of the learner to anything new presented is always from what is already in the mind. One morning as I went from my home to the College I saw a child playing on the sidewalk. I knew all the children and was accustomed to speak to them as I passed. On seeing this unknown child I was conscious of the question in my mind as to whose child it was. The next morning on finding the same child at the same place my curiosity became somewhat stronger. The child was evidently also curious as to who I was. On the third morning the child could no longer restrain his curiosity for after I had passed him a few steps he called out after me, "Say, mister, whose daddy are you?" A rather unusual way to be addressed: and yet it was exactly the question the child should have been expected to ask. Had I expressed the question in my mind I would have said, "Boy, whose son are you?" Why so? Because I knew the parents, the men and women, of the neighborhood, and would have felt that I knew who the boy was could I have connected him with one of them. On the other hand the child knew the children and felt that he knew who some grown up was when he was able to connect him with some child of his acquaintance. Evidently in trying to place me he was running over in his mind the children of his acquaintance and trying to connect me with one of them. His mind and mine were going through identically the same process. We were both trying to relate the new fact to the old. This is the primary law of learning. To understand it is the first essential of teaching. For teaching is just this: the helping the mind of the learner to make this connection. The first duty of the teacher is to know the content of the mind of



the pupil. For lack of this knowledge I am persuaded that not less than 50 per cent. of the energy expended in teaching is lost. Recently a little girl of six came to me for assistance in memorizing some lines given her by the leader of the Sunbeam Band. It was evidently the intention of the leader to impress a lesson of Missions. To the mind of the adult the lines were simple enough. But to the child of six there was not an intelligible idea in the eight lines and where the child's mind was struggling toward an idea the result was quite fantastic or false. One line, for instance, was, "The ocean white caps softly tossed." What sort of image do you suppose that simple line would call up in a small child's mind to whom the only kind of caps ever seen or heard of were the kind boys wear on their heads and sometimes toss in the air? The only thing it could possibly mean would be a scene where boys all wearing caps were somewhat more gently than usual tossing them in the air; all connected vaguely with an unknown thing called "ocean." The average teacher would often be very much surprised and shocked if she could know just what idea she has left in the child's mind.

This is just as important a truth for the preacher. This is the reason why much preaching is ineffective. The preacher must know the mind of his congregation. It is his business to *impart* ideas not simply to *proclaim* them. He must find a peg in the mind of his hearer on which his ideas will hang. The preacher to be effective must approach his subject not from his theological, or ministerial, or individual, standpoint but from the standpoint of those whom he instructs. That is his task; to find the mind, the content of mind, the attitude of mind, the interests, of his congregation and from that point to lead them on to understand his mind and grasp his thought. That is his skill; to bridge the chasm between the mind of his congregation and his own mind; and he must always build from the other side back to himself. That is no

easy task. It is difficult for us all to put ourselves in the place of another and view the world out of his eyes, yet it is absolutely necessary for teacher and preacher.

I will make three suggestions that will be, I hope, practical and helpful. 1. *Do not allow yourself to get very far away from the great commonplaces of experience.* The universal experiences furnish the common ground on which all stand. Let the preacher keep in mind always the plain, common, human heart, with its every day experiences, its every day needs, its perpetual struggles, temptations, defeats and victories. This is one of the advantages of good expository preaching, because one of the characteristics of the Bible is this that it deals largely in these universal human experiences. The preacher that can really get into the spirit and take the point of view of the scripture passage taken for exposition will not lack for interested and profited hearers. 2. *Do not fail to keep in touch with current thought, current theology, current philosophy, current scientific thought, and even current common place newspaper gossip.* For by this will you know what the people are thinking and talking about. The content of the papers yesterday will be the content of the minds of the people to whom you speak today. 3. *Maintain a close and vital intimacy with the people of the church and congregation.* It is not necessary for the pastor to be a gadabout, a loafer or a gossip, but it is necessary for him to know not only people in general but more especially these particular people to whom he ministers. The work of pastor and the work of preaching go together. Then when the preacher understands that it is his business on Sunday not to deliver a sermon for the admiration of folks who can appreciate a good performance, but to help the people solve *their* problems, to throw some light on the dark places in *their* way, to bring to *them* some comfort and strength, some consolation and good cheer, to help *them* get a better, higher, more helpful conception of truth, to find *their* consciences

and quicken them, in short, to minister to all their needs, he will have solved the first problem of successful preaching.

Psychology's first lesson, then, to the preacher is this, become completely absorbed in the life of those to whom you would minister. Put yourself in their place and then find for yourself and for them the helpful word.

*The Laws of Interest and Attention.* I wish next to discuss *interest* and *attention*. One of the principal problems of the preacher is how to get and hold the attention of his congregation. Now it is certain that if he gets their attention and arouses their interest he will do so, whether he is conscious of it or not, by conforming to the laws of attention. If the people go to sleep the preacher is to blame because he doesn't know how to make them attend. Attention is not a haphazard thing. It is by definite laws.

There are about two primary laws of attention with a number of corollaries, but I shall here for practical purposes relate them in a co-ordinate series. 1. *Interest accompanies all instinctive movements.* This interest may be carried over to anything else associated strongly with these instincts or common experiences. For example any boy is interested in action because of his instinct in this direction and it is comparatively easy to interest him in any subject that can be taught through action. In the grown boy or girl the social and sex instinct becomes very strong. They are intensely interested in any social function that brings the sexes together. At this age it is easy to interest them in anything that can be associated with social relations, and at a certain age this is almost the only means of gaining the interest of youth and should be the principal medium of instruction. The wise preacher and church that desires to get a place of power in the lives of young people will not neglect it. There are also the larger social instincts, the family instincts, the selfish instincts even. All may be used to transfuse an interest

into the tasks that are to be done and the lessons to be learned. This is the most universal appeal.

When a boy I early acquired the habit of reading. I read everything that I could get my hands on. One day I tried to read "Paradise Lost." Of course I failed. The appeal of "Paradise Lost" is artificial; its appeal is to a cultured and an acquired taste. One must first be familiar with the classics of literature before he can make headway in it. Over against Paradise Lost put the Iliad or Odyssey. Any boy, anybody, would find these books interesting, absorbing in interest, all the way through because they appeal all the time to the common universal human instincts of action, of adventure, of admiration for the man that can do things.

Of preachers Spurgeon knew best the heart of the common people. Phillips Brooks also powerfully stirs the heart but he is also intellectual. His appeal is therefore not quite so wide as Spurgeon's.

To interest the people then, it is necessary for the preacher first of all to appeal to, or associate what he has to say with, the elemental instincts or common experiences of man. This is especially important in dealing with children and young people and the uneducated. It is not unimportant even for the most highly cultured intellectual class, for none of us ever entirely get away or should get away from these elementary instincts. 2. *Interest attaches to that that can be valued by experience.* In other words the law of apperception is as applicable to attention and interest as it is to learning. The mind is incapable of attending to anything that is entirely foreign to it. Just here is where many preachers fail; they are dealing with things interesting and meaningful enough to them but completely foreign to the minds of their hearers. I do not mean to say that the preacher should leave the gospel and deal in all sorts of modern ideas solely to interest the crowd. I do mean to say that it is impossible to interest anybody in the gospel without showing how



the gospel has application to the things that people today are thinking and doing. The gospel must be associated with today's thought and activities and approached in the modern man's way of thinking and largely in the forms of modern thought. My quarrel with the preacher is that he too frequently is a man of the middle ages dealing in middle age forms of thought. He must be a man of the age in which he lives and of the people to whom he speaks if his words meet with any response of attention.

For my part, I believe that modern thought and activity gives a nearer and better approach to Christian conceptions than middle age forms of thought. For middle age philosophy and theology were largely a reflection of Plato or Aristotle. Modern science and philosophy have more truly felt the leavening effect of the teaching of Jesus.

There are three characteristics of this age that the preacher must take account of and through which largely he must get the attention at least of the cultivated part of his audience. 1. The scientific spirit that is concerned not with abstract or theoretical statements but with the carefully worked out results of experience. 2. The practical spirit that is concerned with conduct more than with creed, and 3. The social spirit that is concerned with Christianizing the social order as well as with the conversion of individuals.

I do not say that the preacher must listen to every wind of doctrine that blows across the country. I do say that to get the attention he must deal in a vital way with what is in the minds of the people, by contradiction, by correction, by enlargement, as a means of bringing them to the truth as it is in Christ Jesus. I do not mean to say that the preacher is to teach from the pulpit science and sociology or anything of that sort. I do not know anyone that can make a nicer mess of a thing than the preacher who undertakes to pronounce authoritatively on all the questions of the day. I do mean to say that these

things furnish the preacher by his way of approach, his source book of illustration, his means of getting attention to his gospel message, his field for the practical application of the gospel.

It is useful to know something of general tendencies of thought but as a matter of fact the preacher has to deal with individual minds. The preacher must study the characteristics which are frequently of more importance for getting attention than the knowledge of general tendencies. To do this effectively the preacher must be a man of wide sympathies, of very broad and general culture and information. Above all men the preacher must keep out of the ruts and narrow grooves of thought.

3. Things are interesting in proportion as they are felt to be vitally important. This is true because of the importance of the vital instincts. It is important that the preacher himself should feel the vital importance of what he is saying. His earnestness and forcefulness of manner will impart itself to others. Vitality may be imparted to the message by the manner of the speaker, his voice, by the expression of his face, by the simple directness of his words, by being concrete. Few can follow a long course of abstract thinking. Attention will fail unless concrete illustrations are freely employed.

The meaning of the message for life must be made clear. The gospel is a vital message. It is expressed in terms of life and should be interpreted in terms of life; and if this is done in a vital way men will listen to it. Make the church the liveliest thing in town and your problem will be to find room for the people. And be assured that if your pews are empty you haven't solved the problem of vitally relating your church service to the needs of the community. Do not understand me to say that popularity is the sole test of successful preaching. Sometimes the very best preaching is to a few or even to one; but it is vitally related to the needs of these few. My contention at this point is only this: if the gospel is to get

the wider hearing it will do so because it is vitally related to the needs of the many. 4. Change is necessary to interest. Consciousness is a stream. The mind is a sort of moving picture show. Nothing remains in consciousness long. For this reason it is impossible to hold the attention long or steadily on one object. Attention can be brought back by jerks but that soon exhausts itself. Monotony or sameness is the death enemy of attention. We are all familiar with many instances of how we become unconscious of that which is monotonously repeated; as the ticking of the clock, but aroused to consciousness of its presence by its stopping. So it is that the familiar loses its interest for us. A preacher must avoid monotony as the plague. A monotonous, droning, voice is the latest scientific method of inducing sleep. On the other hand the voice has great suggestive power. A word spoken with expression goes farther and straighter, a good voice well trained, is half the battle with the speaker. Leave off the tricks of elocution but learn how to speak. But it is more in the matter than in the manner of the discourse that we are interested just now.

Two points I would emphasize: 1. The theme must bring out the new from the old. The old and familiar loses all interest for us, the totally new is meaningless to us; it is the new in the old that interests. There is nothing as interesting as a new light on an old theme or as a new application of an old truth. It is psychologically true that nothing is more interesting than the old gospel if treated in a fresh way. Show the application of the gospel to modern conditions in a clear cut way and there will be no lack of interest. But do not comfort yourself by saying that you are preaching the old gospel when you are only repeating the old phrases, the old formulas or crying out the old shibboleths. 2. There must be movement in the thought without too long delay at one place. This is the second element of interest in the Homeric poems. There is a constant forward movement. Inter-

est doesn't have time to drag. That is a characteristic of all literature and holds the attention and keeps an unflaging interest. Either the scene must change rapidly or the thought be continually unfolding and varying. That may be done either by the logical unfolding of the thought or by turning its varied sides to view with apt illustration. Such is the richness of the gospel in meaning and possibility of application that this ought not to be a very difficult task.

*Will and Action.* I have tried thus to express as briefly and pointedly as possible the laws of attention. I shall now call your attention to the motives for action.

Instruction and interested attention are not the ends of preaching, they are themselves the means to the farther end of conduct. Jesus closes the "Sermon on the Mount" with a motive for action. "He that *doeth* these sayings of mine, I will liken him to a wise man that built his house on the rock." The true preacher like the Master is not content with words only, ideas must become deeds, thought be transmuted into conduct; otherwise words and ideas are vain and useless things and preaching an empty performance. Thought and feeling must complete themselves in action. Now, of course, the only way the preacher has of making people do what he wants them to do is through the power of suggestion. I shall make here a series of suggestions that are especially applicable to preaching. 1. All ideas tend to action and will result in the appropriate act unless inhibited from doing so. So that the problem is largely to prevent or avoid inhibition. 2. This impulse to action is, in general, in the strength of its impression on the mind. This strength of impression depends much upon the evident strength of impression the idea has made in the first place on the mind of the speaker, and the forcefulness of its expression. The personality of the preacher, the strength of his convictions, the forcefulness of his manner of expressing himself, are very potent in giving strength to an idea and go far toward insuring its resulting deed.



Ideas also have a strength of their own. Some ideas are by their nature more intense than others. It is impossible of course for the preacher to deal in these larger ideas all the time but it is possible usually to associate the smaller, less significant ideas with great ideas. In Paul's letters are many examples of such forceful association of common place duties with the strongest motives. In the first nine verses of the sixth chapter of Ephesians the every day duties of children to parents, of parents to children, of servants to masters and of masters to servants, are all enforced by bringing them into the light of their relationship to the Lord. So everywhere Christianity glorifies the commonplace. For this reason it is possible for the preacher to deal with commonplace ideas in a large and inspiring way.

3. Ideas impel to action in proportion to their singleness or simplicity or lack of complexity. The active impulse of an idea is inhibited only by another idea. All ideas would result in action if some other idea did not interpose. Naturally then a plurality, or complexity, of ideas tend to mutual inhibition. The man of intense conviction and impulsive action is generally a man with one idea. It is true psychologically that narrow-mindedness and ignorance tends to produce strong convictions and actions while broad knowledge and culture tend to weaken conviction and dissipate energy. Just here lies one of the really serious problems of Christian culture. It is not my task just here, however, to solve the problem. From another standpoint we have seen that it is necessary for the preacher to be a man of broad culture; from this present standpoint we see that it is necessary for him to be a man of strong convictions. From the point of view of effectiveness the sermon must be characterized by a single, clear-cut idea enforced though it may be by other ideas. In other words the effective sermon requires very clear thinking and concise expression.

The more axiomatic or self-evident a truth the more forceful it is. Doubt may attach to a process of reasoning but not to what we seem to know intuitively. A study of the teaching of Jesus will show his marvelous power of expressing profound spiritual truths or very broad generalizations in clear axiomatic form. This is but another way of saying that perfect clearness of expression carries with it immediate conviction of truth.

4. Repetition of a statement increases its suggestive power. Every one has had some experience of the truth of this statement. A college student told me only recently the following incident: Four or five fellows conspired to torment another fellow that had become a sort of pest. Seeing him pass down the street they arranged to meet him one at a time about every hundred yards or so and comment on how ill he looked and commiserate with him. By the time he reached the last man he was actually sick and almost past going. All teachers find it necessary to repeat a good deal. Jesus repeated himself over and over again. The preacher ought to come over the same theme many times but be careful to avoid becoming monotonous and tiresome. View the same thought from different standpoints, bring it out in new lights, unfold its implications. Jesus frequently compared truth spoken to seed sown. Nothing is more effective than for a truth to lodge in the mind and unfold itself; a living truth, growing and developing to fruitage. This is one of the most striking characteristics of the teaching of Jesus. His words do, indeed, like seed, germinate and grow in the minds into which they fall.

5. An emotional atmosphere adds to the impulsive nature of ideas. The function of emotion for life is a theme of great importance for preachers. Here I wish only to call attention to feeling or emotion as a motive to action. Feeling is the expression of the instinctive valuation of an experience. For this reason feeling is an immense force in life. Modern psychology has come to emphasize

feeling, especially the instinctive feelings, as of greater importance in life than intellect. Certainly feeling is the more potent force moving to action. To work up emotion artificially is contemptible; to stir the emotions for their own sake and allow them to dissipate without resulting action is criminal, but wholesome feeling is the necessary accompanying of vital ideas. Ideas with meaning for life will of necessity be attended by proportionate feeling. From this standpoint good preaching must have at least two qualifications: 1. Earnestness, and earnestness is but the feeling valuation of the importance of the theme, and 2. Attractiveness, and attractiveness is that that appeals to the feelings and affections. For it is this about the gospel, its high meaning for life, by which men are won and the world saved.

It is a great thing to preach: the work is great, the qualifications required are proportionately great. For no other work is required so fine a culture, such broad knowledge of life, such sincerity and earnestness of spirit.

## DIES IST MEIN LEIB: A CELEBRATED DEBATE.

BY PROF. JOHN ALFRED FAULKNER, *D.D.*,  
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There were few men less diplomatic, less statesman-like, than Luther. He believed that God would take care of His own truth, and that that care was no concern of his except to believe and defend it. He had none of the typical churchman's anxiety to stand in well with the mighty men, and spoke to them often with blunt frankness. If rulers succeeded to the authority of bishops in Reformation territories and became sponsors for the movement, that was not due to Luther's obsequiousness to them, but simply to historical circumstances, to the necessities of the situation. It was either that or anarchy, Luther thought. The real statesman among the German princes was Philip, the Landgrave of Hesse, though strange to say—how inconsistent are human affairs!—he did the most impolitic thing, the one most calculated to wreck the movement, in his bigamous marriage in 1540 to Margaret von der Saal. Philip felt that for the success of the Reformation, it was necessary to bring together the two sections, the Lutheran and Reformed (the latter springing from Zwingli, the Reformer of German Switzerland, representing both Switzerland and parts of southern Germany), and have them come to moral, if not legal, agreement. It was a noble aim. But in a day when man thought both differently and strongly on religious things, when discrimination between essential and unessential was practically unknown, and if occasionally recognized was never carried out in practice, the union of Christians was a Herculean task. It took the presence of some dreadful common foe like the Turks to cause Christians to think of their common interests.

In 1529 things looked dark for the Protestants. On the strength of the Catholic Otto von Pack's wily and



contemptible forgery, a federation for defense had been entered into against the pretended Catholic League; a course which allowed Catholic states to say that they had been threatened by armed force. So at the next diet (Speier 1529) the Catholics were united and determined, annulled the Speier recess of 1526 (a *modus vivendi* which gave some rights to Lutherans), said that the Edict of Worms excommunicating Luther should be executed in all Catholic districts, that no further innovation should take place in Protestant territories, that all parties hostile to the sacrament should be rooted out, and that no clerical order should be deprived of its authority, property and profits. This virtually restored the bishops and was a decision so one-sided that the Protestant authorities put in a formal protest (whence the name Protestants). This protest the Emperor not only rejected, but when the deputies appealed to a free Christian Council even threatened them with imprisonment. Things looked dark. The Catholics were emphasizing the division between Zwinglians and Lutherans and it seemed a counsel of prudence to bring to a common understanding the Protestants of the south and north.

Philip of Hesse approached Melanchthon at Speier with a proposition for a meeting of the theologians of the two parties and won him over so far at least that Melanchthon on April 8, 1529, wrote to Oecolampadius, the distinguished reformer of Basel and Zwingli's right-hand man, recommending such a conference. The Landgrave Philip wrote also to Zwingli himself, hoping that he would help the project, "Where one could," says Philip, "compare the articles of faith in dispute with Scripture in order to come to a common Christian understanding; for if this once happens we can easily reach effective counsel over the Papists and their knavish works."\*

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\*The letter of Melanchthon to Oecolampadius is in Corp. Ref. 1-1050; that of Philip to Zwingli in Zwingli. Opera. ed. Schuler Schultheiss 8-287.

Zwingli with a true statesman's instinct was willing and ready. But Melanchthon was shy. He was discerning enough to see that no real doctrinal union on the Supper could be made between Zwingli and Luther, and was dreading lest the strife should become more lively and lest Catholics might get the impression that Protestants were not in earnest as to the presence of the body of Christ in the sacrament. He also feared the political plans of the Landgrave. In any case he would exclude Zwingli in favor of men like Oecolampadius, and would invite "learned and reasonable Papists" as arbitrators. This last idea was, of course, preposterous from any point of view. When Melanchthon got back to Wittenberg he found Luther also disinclined to the conference, and wrote to his prince his doubts, among others his fear that the Landgrave had more inclination to the Zwinglians than was good, and yet at the same time his embarrassment lest Luther's refusal would cause him (the Landgrave) to lean even more to the Zwinglian side; so that he thought perhaps the best way out was for his prince to simply deny to Luther and himself the permission for the journey (CR 1-1064ff).

John Frederick was personally willing to do this, but he did not feel able to withstand the earnest wish of his confederate, Philip of Hesse. He therefore gave permission to Philip to invite Luther and Melanchthon with Oecolampadius and his party to Marburg in Michaelmas, 1529. Philip then wrote to Luther, who replied, June 23rd, that because he thought that the Landgrave was in earnest and well intentioned in doing away with the strife between the two parties, he was willing to meet half-way this Christian design, though such service on his and Melanchthon's part was in vain and probably dangerous. He wanted to say what he thought, viz., that his opponents wanted only to get praise for themselves that they had moved such a great prince (toward peace), that they had failed in nothing for this, and as though he

(Luther) and his had no pleasure for peace. Philip might better find out beforehand whether the Zwinglians were inclined to deviate from their opinions; for if both were determined not to give in, the meeting would be in vain and the evil would be worse. "I can expect nothing good from the devil, however nicely he places himself."\* On July 8th, he gave his consent with Melanchthon to go, adding "May the Father of all mercy and unity give his Spirit that we come together not in vain, but with usefulness and not with harm." To his friends, however, he continued to speak his suspicions. He complained of the "unshamed importunity" with which the Landgrave had won his consent. He advised Brentz, pastor in Halle in Suabia and leader of the Reformation there and a very able man, who was invited, not to go on account of the danger, though he would gladly see him.†

Even Zwingli had his fears, especially on account of the place of meeting. The journey, said Zwingli, is more dangerous for me than for the Wittenbergers, because I have to go through the lands of inimical Catholic lords, and would much prefer Strassburg. But the Strassburgers assured Zwingli that everything depended on his consent, and that once he got that far there would be no further danger to Marburg. It is interesting as to the different attitudes of the two men to this conference that Zwingli, fearing the city council of Zurich would not give their permission for his departure, left in the darkness of the night and sent back later an excuse. The Wittenbergers did not know that Zwingli was invited, Philip writing to them only of Oecolampadius and certain followers. Among others invited were Councillors Frey of Basel and Sturm of Strassburg and pastors Butzer and Hedio of Strassburg (Reformed side), and Melanchthon, Osiander, the courageous reformer at Nuremberg (Nürnberg), and Brentz (Lutheran side). Besides these there

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\*De Wette, *Luther's Briefe*, 3. 473-4, and esp. 6. 102-3.

†De Wette 6. 104-5.

came for the latter from Wittenberg Justus Jonas, provost of the city and an intimate friend of Luther, Prof. Caspar Cruciger, Luther's private secretary or *famulus* Veit Dietrich and deacon Rorer. At Gotha, Pastor Myconius joined the company, at Eisenach Menius, and the electoral chief Eberhard von der Thann. Luther went with reluctance, for a mission of theological compromise was not to his taste. When he reached Philip's territories he waited for a letter of safe conduct from him, not that he needed it, but for delay, hoping something would happen to side-track the affair.

Zwingli and his party remained ten days in Strassburg. There he heard of the peace between the Emperor and Pope concluded at Barcelona, which obligated the former to fight against the heretics. This news strengthened Zwingli in his ambition to save the Reformation by political unions. Here he sent exhortations to the Council in Zurich, to the Venetians, who with the Swiss were excluded from the peace, urging a strong line of opposition to the Emperor, and where possible impeding or delaying his journey over the mountains. The Zwinglians arrived in Marburg, September 27th, (1529), were lodged in the castle of Philip, with whom they had many conversations. Zwingli most favorably impressed him with his statesmanlike plans. Kolde says that Zwingli's magnificent political projects, which filled his vision at this time, were in accord with Philip's own ideas,—viz., a union of all evangelical territories, beginning with common civic rights (*Burgrechts*) with Strassburg. Zwingli was hoping that the Marburg colloquy would do away with the last hindrance to that scheme. His hopes were wrecked on one little snag,—Luther's views of the Real bodily Presence in the Supper.

The Lutherans arrived, September 30th, and were also received by the Landgrave into the castle. The Strassburgers carried a letter of introduction to Luther from his disciple Gerbel in their city and they met the Saxon



in a friendly informal way on that day. "You are a rogue," said Luther in a rough joke to Butzer, who had caused him some unpleasantness. He exchanged very friendly words with Oecolampadius. Zwingli was kept in the background.

On Friday, October 1st, took place the first meetings of this famous colloquy, though they were private preliminary ones, attended only by the Landgrave and by Duke Ulrich von Wurttemberg, who had arrived the night before, who shared Philip's views and took deep interest in church matters. The effort was to bring together those leaders who were acceptable to each other to pave the way if possible to an understanding. So Luther met Oecolampadius and Melanchthon Zwingli. We have knowledge only of what passed between the last two. There were some general theological questions in which the Germans were by no means sure of the Swiss, and these questions were discussed by these two humanistically inclined reformers; original sin, the Divinity of Christ and Trinity, the Word of God as a means of grace (it was believed that Zwingli taught the workings of the Spirit without the Word as means). Zwingli convinced his Lutheran brother that he was orthodox on these doctrines, and the only one that remained unreconciled was the Supper, and this for both of the couples in this preliminary fencing. These meetings were friendly on both sides, but without result on that one doctrine. In the evening Philip the Landgrave exhorted Melanchthon so impressively on the need of union that the latter was moved to tears.

On Saturday, October 2nd, the first public meeting took place and (as the one before) at 6 A. M. Zwingli made three requests—all turned down, that the discussion should be in Latin, that the public be admitted, and that a secretary or notary take the proceedings down. Luther opposed. He wanted the proceedings in German (in which Zwingli was not so much at home), the public

excluded, and no copier employed for fear the copy might lead to further unfruitful strife. The Landgrave decided all these in the sense of Luther, though he admitted such a large number of persons (about 50 or 60) that the assembly could not be called secret or small. Those admitted were visiting theologians, ambassadors, nobles and gentlemen of the court. The place was not the knights' hall of the castle, but a smaller room in the new eastern wing. At a special table the only disputants—two on a side—sat facing each other, Luther, Melancthon—Zwingli, Oecolampadius.

The discussion was opened by Chancellor Feige, representing the Landgrave. He thanked the speakers for appearing, and exhorted them to lay aside all inimical feelings, strive after a permanent unity, and do all in their power for the pure truth, thinking not of their own persons, but the honor of Christ. Luther was asked to lead. Turning himself to Philip he addressed him and the "high-born princes and gracious lords." He praised the good intention of the Landgrave, but said that he had consented to come not to change his view, but to defend it and lay open the error of his opponents. First, they should give account of doctrines like the Trinity, Original Sin, etc., as in the churches of Basel, Zurich and Strassburg some wrong views were taught. Here Oecolampadius and Zwingli protested that the colloquy was called especially for the Supper; that the day before had shown that they were a substantial unit on the other doctrines, and that they should take up at once the chief point in dispute. Luther consented, told the chief objections of the Swiss to his doctrine of the Supper, said that objections drawn from reason and mathematics (a body could not be in more places than one at the same time) could not be advanced, that he stood simply by the words, '*Dies ist mein Leib*,' which must be understood as they are, and to have them before the assembly as an indisputable text, he wrote them down in chalk on the table (not in Latin,

as often said, but in German,—the language of the colloquy). Oecolampadius answered that it was not for reasons of mathematics that they rejected the bodily Presence in the Sacrament, but of faith, nor could any such presence be thought of in John 6, and in the Sacrament there could be only a typical or figurative presence. To this Luther said: “It does not follow because Christ spoke of spiritual eating in John 6 that he did not afterward speak of bodily partaking. Nor do the words ‘The flesh profiteth nothing,’ of John 6, mean that we can estimate lightly that flesh to which the Word and promise of the Lord has united itself, and which is therefore no common flesh.” “But if you confess a spiritual eating,” said Zwingli, “that is enough, and an understanding can be reached.” “But it is not a mere sign or a ceremonial act,” said Luther, “but a believing reception of Divine Grace in the bodily partaking.” (To Luther [see Köstlin, *Luther* 5 Aufl. 11, 129] it was in Zwingli a denial of true Christian sentiment that the latter did not humbly and thankfully accept even the bodily gift in the Sacrament which Christ offers to us, but underestimated it and stumbled at the inconceivableness of such a divine doing. One does not also depreciate the water in baptism, because it has in it also the Word of God.) “Yes,” says Luther, “the question is not, What is said? but, Who says it? The same who recommended spiritual eating in John 6 offered his forgiveness by bodily partaking in Mark 14. If the Lord told me to eat dung, I should do it, knowing that there was a blessing for me. The slave must not search into the Lord’s will, but close his eyes.” Zwingli answered that there were passages where spiritual feeding was understood, and it was probably the case here also. God does not require anything inconceivable. As to the right of inquiry, Mary the Virgin herself asked, “How can that happen? (Luke 1:39).” Luther replied: “You beg the question. It is not whether there are figurative passages in the Bible, but whether this one is figur-

ative." Again Zwingli referred to John 6:63. "No, that does not belong here," said Luther. "Ah," said Zwingli, "that place breaks your neck off, Herr Doctor." At this Luther lost his temper and said, "Don't be so sure. Necks do not break thus. You are in Hesse, not in Switzerland." Zwingli excused himself by explaining that in Switzerland too no one's neck was broken without right, and that the expression he used was simply a common way of speaking in his land. Here the Landgrave pacified Luther and told him not to take the word so sensitively upon himself. That closed the morning session.

In the afternoon Zwingli returned to John 6. He said that his opponents had formerly held with him that John 6:63 (flesh profiteth nothing) included also the flesh of Christ. Luther rejected this. The question is not what he and Melanchthon had written before, but is about the proof that Christ's body cannot be in the Supper. Then Zwingli brought up the point how offensive was the power ascribed to a priestly class and even to bad priests of turning the bread into the body of the Lord. Luther replied that priests' power had nothing to do with it, it was simply a question of Christ's institution and words of promise. "It is not done by our strength, but by divine, God speaks and it is done." Oecolampadius said that the body of Christ is in heaven. "Well, what if it is," said Luther, "why cannot it be at the same time in the Sacrament? And if you understand, 'This is my body' metaphorically, why have you not the same right to understand being in heaven metaphorically? When we say the bread is the body we mean it by synecdoche, just as we point to the sheath containing the sword and say, 'That is a sword.' Of course there is a metaphor here, but unlike yours it is not one which does away with the thing itself." Zwingli then returned to the impossibility of a body being in two places at the same time and said he founded it on the Scripture and not on mathematics. For



according to Scripture Christ has taken flesh just as ours and is in all respects just as we except sin, and therefore that flesh cannot be ubiquitous. "Not as we in all respects," replied Luther laughing, "for we have wives and Christ had none." Zwingli referred to Rom. 8:3, Phil. 2:7 and Heb. 2:7 and quoted the Greek. Read it in Latin or German, said Luther, who did not like this display of learning. Zwingli excused himself with the fact that for twelve years he had accustomed himself to the Greek text. "Besides," Zwingli went on, "an unlimited body is no body." Luther acknowledged that Christ's body was circumscribed, but that did not prevent it from being ubiquitous for the purpose of the sacrament, if God wished it, for it all depends on God. God can make spatial and not spatial at the same time. We cannot appeal to reason, but only to the Word. "But God," said Zwingli, "does not deceive us with such inconceivable things." This was an unhappy remark, wrote Melanchthon to the Elector, for there are more inconceivable articles than that, such as that God became man, and that the same person, who is also true God, died (*C R.* 2-1105). Both parties appealed to the Fathers, though Luther said that we must not depart from the simple sense of Scripture for the Fathers. "We appeal to the Fathers," said Oecolampadius, "not to prove our doctrine, but to show that it is not new." Augustine specially troubled Luther, who said that even if Augustine called the bread a sign of the body, he did not mean simply a sign. "So the whole day went by," said Osiander, "in seeking, reading and translating (he was referring here especially to citations from the Fathers), which was very wearisome to hear." Twice Luther turned to Melanchthon to help him out, "as I have grown weary," but each time he went on himself, "I left everything to him," wrote Melanchthon to Camerarius, "for outside of Luther we were all dumb persons." (2-1098.)

The discussion proceeded also on Sunday (apparently all day), with arguments for and against the ubiquitous presence, appeals to Fathers, etc., but without getting any farther (we cannot keep Saturday and Sunday perfectly apart as to the arguments used on each, as accounts differ). It all came back to this, that Luther kept to the naked statement of Christ—"This is my body," while Zwingli interpreted that statement differently, and held beside that the literal presence of the body was not necessary and was therefore not a fact, and to take it as a fact was impossible and was unworthy of Christ.

Both parties saw that further discussion was useless. Chancellor Feige urged to unity. Zwingli thanked those concerned for the friendly reception given to his party, asked pardon for any hard words, and added with tears that there was no one in France or Italy whom he would rather meet than the Wittenbergers. Luther said that further unity was impossible in their views unless the others would give honor to the Word of God and believe with him and his. The others replied that that was impossible, as their view was founded on that Word. Luther then thanked them for their polite behavior during the colloquy, asked pardon from Zwingli for any injurious word, as he (Luther) was only flesh and blood, and that finally he must let them go, and leave them to the just judgment of God. They should ask God to convert them. Oecolampadius replied in the same terms, and Zwingli closed with a solemn assurance of his desire for peace and unity, and, as said above, with tears. Then Jacob Sturm, the Mayor of Strassburg, got up and said that there were several articles besides the Supper brought into dispute, and he prayed that they would permit his minister Butzer to explain these articles. The Prince assented, and Butzer held forth on the Trinity, Original Sin, Baptism and the Person of Christ, and asked from Luther a witness to his orthodoxy. Without alleging anything unorthodox in Butzer's exposition,

Luther declined. His own doctrines were known to them, they did not want to learn anything from him, nor was he sure that they would not teach differently at home. They might also abuse his testimony. "You have another spirit from us" (or, as another account gives it, "Your spirit and ours do not agree"). "For that," continued Luther, "cannot be the same spirit when one at a passage of Scripture believes simply the Word of Christ and another disputes and belies it. So I leave you to the judgment of God, as I have said. You should learn how you will answer it before God."\*

The Landgrave was still most anxious for some kind of an understanding or union. And the Lutherans did give in so far as to concede that if their opponents would admit that in the Supper there was the body of Christ, without saying whether it was physical or spiritual, natural or supernatural, they would give them peace. Nothing came of this. Butzer was ready to acknowledge that the body of Christ is in the Supper, though only for the worthy, not for unbelievers. Nothing came of this either. The Swiss now proposed that each party look upon the other as brothers, and admit each to the Supper. The Lutherans declined this because they could not understand how people could look upon them as brothers when they (the Lutherans) condemned their faith and doctrine. That must mean that the Westerners did not take very earnestly their own doctrine. All the Lutherans would promise was to abstain from literary controversy. The others were very willing for union, and Kolde says this was because they depreciated the importance of the subject, that is, of the Supper, and because they honorably wished to bring about the desired union by the largest concessions. The Landgrave still pressed for some result and Luther finally consented to draw up articles of faith,

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\*Full account is given in the *Lives of Luther* by Köstlin, 5th Aufl. 11, 121-136, and Kolde, 11 305-318, and the latter's art. in *R. Encyc. f. Prot. Th. u. Kirche* XII. 248-255.

which he did quickly on Monday morning, October 4th, avoiding sharpness and yet clearly condemning every possible error of which the Swiss were suspected. The articles are Lutheran enough to suit anyone. As they have never appeared in English, as far as I know, I translate them.

1. We on both sides unanimously believe and hold that there is one, true, natural God, Creator of all creatures, one in being and nature, three-fold in person, namely, Father, Son and Holy Spirit, as concluded in the Council of Nicaea and sung and read in the Nicene symbol by the whole Christian Church in the world.

2. We believe that not the Father and Holy Spirit, but the Son of God the Father, natural God, became man, by the working of the Holy Spirit, without the addition of man's semen, born bodily of the pure Virgin Mary, perfect with soul and body, like every other man, without any sin.

3. That the same God and Mary's Son, unseparated Person, Jesus Christ, was crucified for us, dead and buried, arose from the dead, ascended into heaven, sitting at the right hand of God, Lord of all creatures, in the future to judge the living and the dead.

4. We believe that original sin is born and inherited in us from Adam, and is such a sin that it damns all men; and if Jesus Christ did not come to our help with His death and life, we must have died eternally and not been able to come to God's Kingdom and blessedness.

5. We believe that we are redeemed from such sins and from all other sins, including eternal death, if we believe on such God's Son, Jesus Christ, who died for us, and outside of such faith we cannot be loosed from any sin by work, estate (*Stand*), or order, etc.

6. That such faith is a gift of God, which we can earn by no previous work or merit, nor get it by our own power, but the Holy Spirit gives and creates (*schaffet*)



the same in our hearts, as He will, when we hear the Gospel or Word of Christ.

7. That such faith is our righteousness before God, on account of which God justifies us, reckons us holy and pious, without works or merit, and thereby keeps us from sins, death and hell, takes us to grace and makes us blessed, on account of His Son, on whom we believe, and thereby enjoy and become partakers of His Son's righteousness, life and all blessings. Therefore all monastic life and vows as necessary for blessedness are condemned. (The remaining articles have titles.)

#### OF THE EXTERNAL WORD.

8. That the Holy Spirit, speaking generally, gives such faith or His gifts to no one without previous preaching, or oral Word, or Gospel of Christ, but works and furnishes faith through and with that oral Word, as and in whom He will, Rom. 10:17.

#### OF BAPTISM.

9. That holy baptism is a sacrament instituted to such faith by God and on account of God's command, "Go baptize," Matt. 28:19, and God's promise, "Who believes," Matt. 16:16, is in it, it is not simply a mere sign or watchword among Christians, but a sign and work of God, therein our faith is stirred up\*; through which we are born again. (Literal translation. I take the antecedent of "which" to be not only "faith," but also the baptism which is the expression and demand and challenge of faith.)

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\*According to Köstlin, 5 Aufl. II. 639 (Notes), Luther used the German word "gefordert" as equal to "gefördert" (stimulated or helped—*excitatur*) while others thought it had the meaning of *requiritur*, is necessary, is required. See references in Köstlin. There was a section on Infant Baptism in the Articles, but it was omitted by accident in Luther's Works.

10. That such faith, through the working of the Holy Spirit, as we thereby become and are reckoned righteous and holy, exercises by us good works, namely, love to the neighbor, prayer to God and suffering all persecution.

OF CONFESSION.

11. That confession, or seeking counsel of one's ministers or neighbors, should be free and voluntary, but still is very useful to troubled, attacked, or sin-laden consciences, or those fallen into error, especially for the sake of the absolution or consolation of the Gospel, which is the true absolution.

OF AUTHORITY.

12. That all authority and worldly law, judgment and order is a right good estate (or calling, *Stand*), and not forbidden, as certain Papists and Anabaptists teach and hold; but a Christian, called or born to it, can well be saved by the faith of Christ, just as father or mother estate, man and woman estate.

13. One should hold free and allow what is called tradition, human order, in spiritual and Church matters, where it is not plainly against God's Word, so that people with whom we associate should be kept from all unnecessary scandal, in the service of peace. That also the doctrine forbidding the marriage of ministers is devil's doctrine, I Tim. 4:1, 2.

OF THE SACRAMENT OF THE BODY AND BLOOD OF CHRIST.

14. That we all believe and hold of the Supper of our dear Lord, Jesus Christ, that one should use both kinds (bread and wine) according to the Institution, that the mass is not a work of which one obtains peace for the other, living and dead; that also the Sacrament of the altar is a Sacrament of the true body and blood of Jesus

Christ, and the spiritual reception of the same body and blood is particularly necessary for every Christian. So also as to the use of the Sacrament, as the Word of God the Almighty has given and ordered, therewith weak consciences may be moved to faith and love, through the Holy Spirit.

And although we cannot at this time agree that the true body and blood of Christ are bodily in the bread and wine, yet we should show to each other Christian love, so far as each conscience can suffer it, and both parties pray diligently to God Almighty that He will confirm us by His Spirit in the right understanding.\*

Though Luther spoke out plainly his views in this creed, yet it is to his credit that he did not speak them offensively or exaggeratingly, and they were readily signed by all the ten officially invited theologians of the colloquy, viz., Luther, Melancthon, Jonas, Osiander, Brentz, Agricola, Oecolampadius, Zwingli, Butzer and Hedio. Was Luther surprised or disappointed at this unanimity? Surprised at least, for he wrote to his dear friend Hausmann, October 20th: "The articles are put forth, in which they (the Zwinglians) concede beyond hope; they have been sufficiently humble and modest."† It revealed how in the ranges of truth below these surface agitations both schools of Protestants were at one.

It showed both the greatness and littleness of Luther that, in spite of the agreement of the Swiss in all points except one element of the Supper doctrine, he refused them the right hand of fellowship;—greatness in that it revealed the tremendous earnestness of his faith, that his faith was not a cloak, as Denifle says, but the life of his life, a thing so engrossing that it mastered everything; and littleness in that he could not mount up to the vision of essentials and of the true heart and honest mind be-

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\*Erl. Aug. 65 88-91.

†DeWette 3-516.

hind the belief of right or wrong.† Zwingli offered his hand with pathetic anxiety for peace. Luther refused it, and his companions stood with him. This willingness on Zwingli's part they interpreted as insincerity in holding his doctrines, or as a veiled confession that he felt himself overcome. For Zwingli and his party, however, it was only a confession that they did not consider the difference of sufficient importance to hinder union for the advance of the Reformation. Melancthon strengthened Luther in this refusal, but his chief motive was not, as Luther's, doctrinal, but the fear that a union with the Zwinglians would block reconciliation with the Kaiser and the majority of the Reichstag. A new disease—the English sweat—suddenly broke out in Marburg, and the disputants on Tuesday, October 5th, took their leave and stood not too ceremoniously on the order of their going.

On the morning of Tuesday, October 5th, Luther preached “on the great high article of the forgiveness of sins, which when rightly understood makes a right Christian. And I do so all the more willingly, because you shall see in this the agreement of our doctrine with that of your preachers,” that is, as Köstlin thinks, with the Hessian preachers; as Kolde thinks, with the Swiss and Strassburgers. Luther did not touch on any controversial matters in the sermon. Zwingli seems also to have preached in Marburg, and in Luther's presence, for the latter complains years after that in the pulpit in Marburg, Zwingli used Hebrew, Greek and Latin.

In spite of the political failure of the conference, it was not entirely useless. The very coming together in peaceful discussion, which on the whole was conducted with surprising (for that time) moderation and gentlemanly tone on both sides, was a sign that Reformed and Lutheran were united by strong religious ties, and in es-

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†The best defense of Luther's refusal of the hand is Richard; long note in his article on *The Historical Development of Luther's Doctrine of the Lord's Supper*, in *Bibliotheca Sacra*, Jan., 1888, (v. 45), 111-113.



sential things were theological brothers. Luther's condemnation now of the Reformed views was not like the ban of the Middle Ages, nor even like the damnatory opinions of his former writings. The Marburg Articles were a tremendous achievement toward Christian union, even if born out of due time. Their sequel was the Union of 1817. They were really a Lutheran victory, for the Swiss must have given in to the utmost. I feel there is some justice in Melanchthon's word that the Swiss had followed Luther's opinion (*C. R.* II 1106). Still nobody was satisfied. Zwingli, who thought that the victory was really on his side, and who interpreted the Articles in his own sense, said that the unshamed and hardnecked Luther had gone from the colloquy conquered; like an eel in the grass Luther had only wounded himself, and fell from one opinion to another. But Butzer took away the impression of failure, and Melanchthon, to whom Butzer ascribed chiefly that failure, was more disinclined to the Swiss than ever. Though the Landgrave was not dissatisfied, and though Zwingli hoped to build further on what was done, yet Kolde is perhaps right in saying that the conference served to a deeper knowledge of the contrarieties of the teachings of the two parties than to bridging them over.

The late Dr. Schaff says that the laymen who attended the conference were very favorably impressed by Zwingli's arguments. The Landgrave wanted Zwingli to remove to Hesse and take in hand the church organization of the country. Before his death he declared that Zwingli had convinced him of the truth of his teaching in this matter. Lambert of Avignon, who became a Professor in Philip's new University at Marburg, and later sketched a masterly scheme for the reformation and organization of Hesse, was deeply moved by what he heard at the Conference, though he had previously been a Lutheran, and had translated Luther's writings into French and Italian. "I was firmly resolved," he wrote to a

friend, "not to listen to the words of man, or to allow myself to be influenced by the favor of man, but to be like a blank paper on which the finger of God should write his truth. He wrote those doctrines on my heart which Zwingli developed out of the Word of God."\* But it is a mistake to credit the Conference as full cause of Lambert's change, as he had previously moved in the same direction. Von Ranke thinks that for the future development of religious ideas it was not to be wished that Zwingli had given up his view, which in referring the mystery to the original historically transmitted elements (Momente) of institution included an immeasurable significance for the whole conception of Christianity outside of constituted ecclesiasticism. The points which he did yield were not so certain and firm in his mind; this one of the Supper he had thought through thoroughly. For Luther the mystery lay in the signs, which he had learned to value in bitter conflicts with Satan and hell, and his opponents had not yet tested their views in similar storms of despair.† If the signs contained the real body and blood which were crucified for the salvation of my soul, that was a sensible proof to my fainting heart that God was gracious and if I had faith would grant me forgiveness in my partaking of those signs. But the partaking of the actual body and blood in and with the signs of bread and wine was, said Luther, spiritual.

NOTE: To get back to the atmosphere of that time I have translated some of the letters of Luther on this famous meeting. His letter from Marburg to his wife will be found translated in Schaff VI 645-6. The first is to the jurist Gerbel, a partisan of Luther and is in De Wette, *Briefe Luthers* III 511-2 (Latin), dated Marburg, October 4, 1529.

"To Nicolaus Gerbel, Doctor of Laws in Strassburg. Grace and Peace in Christ. How far we advanced in the concord of dogmas here at Marburg, you know, my Gerbel, as well by ear as by the paper of your legates (Sturm

\*Schaff. Ch. Hist. VI. 649.

†Von Ranke, *Deutsche Geschichte im Zeitalter der Reformation*, iii 124, 7 Aufl. Leipzig, 1894. See Luther's *Briefe*, De Wette, III. 510.

and Hedio). When we defended ours sufficiently bravely, and they falling away from many of theirs, being obstinate as to that one article of the Sacrament of the altar, they were dismissed in peace. We did this lest we should draw out blood by blowing the nose too much. We owe charity and peace even to enemies. They are to be well threatened that unless they come to their senses on this one article, while we can exercise toward them a certain charity, we are not able to reckon them as brothers and members of Christ. You will judge what fruit may hence be born. Certainly not a small part of scandal will seem to be taken away from me where vehemence of writing and disputing publicly is removed, though indeed we shall not hope that we are to effect so much. Oh that that remaining scruple [of the Swiss concerning the Lutheran conception of bodily presence] might be taken away by Christ. Amen. Farewell, my brother, and pray for me. Marburg, 4 October, 1529."

In a Latin letter by Luther on the same subject to Johann Agricola, written from Jena, October 12, 1529, *De Wette* III 513-4, nothing of importance is added. He says the Swiss are awkward and unskilled in discussing, and thinks it was fear and shame which prevented them from giving in on the Supper. He says the Prince urgently seconded their desire for brotherly recognition, but our party would not, but did give them the hand of peace and charity. In future discussions it was only invective which was to be avoided, not defense and confutation. To this letter Melancthon added a postscript which shows that the feeling that Christian brotherhood is possible only between those who believe the same is not at all a nineteenth century phenomenon. "They earnestly strove that they might be called brothers by us. See their foolishness, when they condemn us they nevertheless desire to be regarded as brothers by us. We were unwilling to assent to this. So I think altogether that if the thing had been left untouched hitherto, such a tragedy would not disturb so widely."

The next letter was written the next year, after reports of Swiss boastings that they had conquered at Marburg had reached Luther. This enraged him much. It is also in Latin and is in De Wette IV 27-29, especially 28-29.

“To Jacob Probst, Lic. Theol., Minister in Bremen:

..... Furthermore what the Sacramentarians throw around, that I was conquered at Marburg, they do according to their custom. For they are not only mendacious, but mendacity itself, deceit and pretense, as Carlstadt and Zwingli testify by their very deeds and words. But you see they recalled in articles set forth at Marburg which (treat) of baptism, use of the sacraments, external Word and those other things which they have pestilently taught hitherto in their published books. [That is, in signing the Marburg Articles they really recanted their former teachings, and therefore they did not conquer as they claim. That is Luther’s thought.] We have recalled nothing. And when they were conquered on the Lord’s Supper, they were unwilling to recall this article, even though they saw themselves not to be adequate [that is, not able to support their view.] For they feared the people to whom they were not permitted to return if they recalled [their former teachings on the Supper.]

And who would not be conquered when there was one and only one argument with Zwingli, that a body cannot be without place and dimension; to which I opposed from philosophy, that heaven itself is naturally in one place as a great body, nor were they able to refute it. There was indeed one argument with Oecolampadius: the Fathers call it a sign, therefore there is not a body there. And they put forth many words and were willing to speak to us thus far that the body of Christ was truly present in the Supper, but only spiritually, that we should regard them worthy to call them brothers, and thus to simulate concord; that Zwingli openly weeping before the Landgrave and nobles was asking, saying in these words,



‘There are no people on earth with which I would rather be one than with the Wittenbergers.’ They poured forth with much zeal and vehemence that they should be seen as agreeing with us, so that they were never able to bear this language from me: ‘You have another spirit than we.’ All were inflamed as many as heard this. We conceded so far that it should be placed in the last article that we were not brothers, but they should not be deprived of our charity, which is due even to an enemy. So they were intolerably embarrassed that they could not obtain the name of brothers, but were compelled to depart as heretics, nevertheless, so that meanwhile we should have peace in our mutual writings, if perchance God would open their hearts. I write these true things that you may have something to oppose to their lies, if they are unwilling to be quiet. They bore themselves toward us with incredible humility and politeness. But all as it now appears, fictitiously, that they might carry us into feigned unity, and we make ourselves sharers and patrons of their error. O, clever Satan!—but wiser Christ, who has protected us. I have now left off from wondering, if they lie impudently. I cannot see them otherwise, and I glory in this case. You see them, Satan reigning, not now with wiles, but openly showing themselves with lies. Farewell. Dated Coburg, First day of June, in the year 1530.

MART. LUTHER.

## TESTS OF A UNIVERSAL RELIGION.

WILLIAM CARSON TAYLOR, D.D., CLARKSBURG, W. VA.

In this paper the term "Religion" is used to signify that body of doctrine or belief which secures and maintains peaceful relations between man and his God,—between the human and the divine for both time and eternity. The term "Universal Religion" implies that such body of doctrine or belief must be able to answer the deepest needs of the soul and to satisfy the loftiest religious aspirations of all mankind. The inquiry proceeds, therefore, from conditions that are common to all the race.

It is universally agreed that man is a creature possessed of powers of intellect, sensibilities and volition in both a degree and of a kind that separate him from all other created beings; that in the exercise of these powers he finds himself involved with his fellow beings in relations that are limited and determined by duty, obligation and accountability. These relations require moral standards, moral laws to maintain them and moral rewards and penalties to justify the moral laws, for any law, or laws, without reward or penalty is only good advice.

Such laws must be authoritative in their source, just in their relations and operations and certain in their results. A moral order can not be maintained in a world of chance, nor under a government of caprice, nor among a hierarchy of contending rivals. Morals, as well as Science, demand that the Law of Cause and Effect be unchanging and eternal. "Everything that exists or every thing that happens, exists or happens as a necessary consequence of a previous state of things. If a state of things is repeated in every detail, it must lead to exactly the same consequences." This is called the Law of Causality. It can not be proved, but it must be believed for it

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forces itself upon us and can not be denied. If we could believe for a moment that the same complete combination of causes could have a definite number of different consequences, then, in Science no observation or experiment could be worth while and in Morals no pious desire, no self-sacrificing service, could be justified. Were men to hold as practical faith, that the results which attend their efforts depend upon whether Jupiter is awake or Neptune asleep; or upon whether Diana is bending her bow for battle or sulking and pouting because Juno has boxed her ears, then what we call Science would be but luck and moral standards and moral consequences would depend upon the caprice of the changing and ever fitful gods.

But man's moral nature and moral relations make his a moral world that demands a moral order sustained and directed by a moral law. That requires a moral ruler possessing intelligence and will whose law must be the expression of his character and purpose. In authority such ruler must be supreme, for authority not supreme is no authority. In character he must be holy, and in his relations with his subjects he must be just, or else he would not be moral and would, therefore, be unqualified for the rulership of a moral world. Further; he must be benevolent, for the moral order has for its purpose the highest welfare of its subjects and inevitably works toward that end. But authority, holiness, justice and benevolence are not principles of action or methods of procedure; they are attributes of intelligence and volition, and presuppose personality and without personality have no existence. To cover every possible contingency of relationship and conduct it is not too much to say that such attributes must be infinite; to be just they must be unchanging, and to meet the needs of man, real or prospective, they must be eternal.

The moral rule of man's moral world, thus invested with authority, holiness, justice and benevolence; maintaining with his subjects relations, infinite in scope, un-

changing in form and eternal in duration, stands forth as man's supreme God, unrivaled, living, infinite and eternal and becomes the first test in a universal religion.

Man is a Spiritual Being. He has a soul. He is conscious of a life that can not be explained by the functions of his physical nature. He has a conscience. He fears and hopes. He thinks and reasons. He loves, hates and is capable of moral discrimination and moral resolution. He inevitably believes in some sort of an unseen world, whence proceed forces that operate upon his life; peopled with unseen intelligences,—ghosts, spirits, ogres or angels, devils or deities, with which he is in some strange way inevitably related. This belief is world-wide. History shows that as he rises in the scale of intelligence he also rises in his appreciation of such attributes and qualities as he thinks his divinity ought to possess and which ought to be found in some supreme spiritual being. If we may take Greek philosophy as an example, we can all agree that it came to its high-water mark in Plato. His philosophy was not only highly intellectual, it was also profoundly religious. His religious faith, was, of itself alone, enough to make him distinguished for all time. Of what he wrote, enough remains to show very clearly that he was a seeker after God. His notions of what the God, unknown to him, ought to be are of the highest order. He goes so far as to catch what seems, to us, to be a foregleam of the Bible doctrine of the Trinity, as when he speaks of the God as "*to on*," the Cause of all things, "*ho logos*," the Reason and Ruler of all things, and "*psuche kosmou*," the Soul of all things. He taught that true knowledge does not lie in the senses nor in what the senses report, but that the world of realities is the world of ideas and that the highest idea of all is that of goodness the ultimate of which is the god, or the Christian's God. But Plato was conscious of the limitations of the human intellect. He was a seeker after God but knew not how to find Him. And of all that ever blent religion



and philosophy in their search after God no greater than Plato has appeared. But in that search he failed. His great soul grew weary of its own aspirations and he puts into the lips of Socrates the words, born of his own helplessness, "*We will wait for one, either the god or one sent from the god who shall teach us our religious duties and who will take away the darkness from our eyes.*"

If such is the conclusion to which the wisest of the pagan philosophers is forced to come, it must be admitted that the second test of a Universal Religion lies in the fact that it must be a Revelation, duly validated as being divine in its origin and spiritual in its relations to the spiritual man.

*Man is a Sinful Being.* Man's sense of short-coming and lack of conformity to divine claims are felt in different degrees according to the grade of his moral light. However refined or degraded his religion may be that light has never been entirely wanting. From the light of nature or of experience he may find a better path than that in which he is willing to walk. Memory and hope, the presence of evil and the fears of the future have made sacrificial substitution and priestly interposition universal. Man wants escape from the consequences of his misdeeds. For such escape many expedients are proposed, as the dreamless sleep of Nirvana, the absorption of personality in the great All, justification from our sins by good works, and so on. But while such expedients may be accepted by the millions of our benighted race, they neither justify the soul from sin nor give it peace. The ground of justification can never be established on the side of the offender; it must come from the one against whom the offense is committed. But how can this be brought about? That is the question of all religions. God is holy and man is a sinner. The conception of divine holiness and the consciousness of sin proceed *pari passu* in every soul. Can a holy God be reconciled to an unholy man? Can a just God regard rebellion against

His moral government as though it had never occurred? If sin denies His rights, disregards His interests, assails His government, insults His majesty and claims the sinner's heart as its only home this side the pit of perdition, can God, as a God of justice, pass it over as a trifle or be bought off by any expedient of the transgressor? Grant that such procedure were possible, the ethical heart of man would not accept such an adjustment nor render homage to such a God. Man demands justice. The real man is an honest man. He wants his debts paid though the obligation bring him to want. Forgiveness of sin in accord with justice is the rock on which all the philosophies and religions devised of men have wrecked from the beginning of time. What man needs, therefore, is one that can meet the moral indemnity of his nature and condition for him. That one must be other than himself. Other than himself there is no one but God. God, therefore, must arrange the reconciliation. If in justice, then God must Himself meet the consequences of His violated law and become the sufferer. On that condition only can justice be maintained while mercy is extended to all who may accept it.

Reconciliation through the sacrificial sufferings of God becomes, therefore, another test of any religion that can satisfy the ethical sense of the human soul.

*Man Is an Immortal Being.* He thinks he was not made to die. Universally he believes in a hereafter. His universal desire is not only to escape the consequence of his misdeeds in this and in the life beyond, but also that he may reach his heaven. Whatever that may be, the Happy Hunting Grounds, Nirvana, Paradise or the New Jerusalem, he wants to find the way thither. As migratory birds, feel, at the first touch of autumn, that instinct which impels them to seek lands of sunshine and flowers, so devout souls in all ages have felt that there are realities in the world unseen other than what their religions declared. Cicero, the pagan, is an example, who in the

hour of his death was comforted with the thought that he would soon be in the congenial company of his friends who had preceded him to the unseen shore. The religion that satisfies the soul's questions about the unknown future must be a religion that pierces the gloom with a light that shines this way from the other world, and one that bridges the gulf that lies between man's last hope in this life and its blessed realization in the life to come,— a religion that gives assurance that personal consciousness lives on in spiritual relations undisturbed by the transition of physical death. Who can bring such a light or bridge that gulf except one who is able to prove his power over death and to give assurance that a deathless life is available for all that will receive it?

A Universal Religion finds another test in that it must be a Religion of assurance and for that reason a Religion of spiritual experience.

If the foregoing argument be correct it is clear that Science offers no ground on which such a religion can be constructed; evolution does not promise it and man, in his present limitations is incompetent to invent or contrive it. Is there, then, a religion that can meet the tests considered? Does the man live who experiences such a religion or whose soul is sustained by its promises? Then, he is the man who has what all the world needs, for which universal man is waiting and without which he is forever lost. He is the man, who by every sentiment of humanity, if by no other, is under obligation to make known his discovery, his faith and his hopes to all his fellow beings.

# BOOK REVIEWS

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## I. RELIGION AND APOLOGETICS.

**Studies in the Religions of the East.** By Alfred S. Geden, M. A., D.D., Tutor in Hebrew and Biblical Literature at the Wesleyan College, Richmond; vice-president of the British and Foreign Bible Society; author of "Outlines of Introduction to the Hebrew Bible"; translator of P. Deussen's "Philosophy of the Upanishads," London, Charles H. Kelly, 1913. XV+904 pp. 12s. net.

These lectures were designed for students in the Wesleyan College where Dr. Geden teaches and are especially well suited for that sort of use. They are elementary so far as their initial assumptions go but are more comprehensive and go further in the interpretation of religion and the religions than other works designed to serve as introductions to the religions of the East. They are not limited to modern religions, but the religion of Egypt is treated, and that of Assyria and Babylonia as well.

No sharp distinction is observed among the modern religious sciences. Rather, as is desirable for students just taking up this study, we have here history of religion, philosophy, and psychology, and comparative study of religion.

Copious notes and references indicate the breadth of study underlying the work and will guide the student in further study, to which he is also directed by bibliographies with each chapter.

The basal attitude of the work is conservative but the sympathy with the religious life and expression of men is full and unhampered.

It would be possible to dissent from specific statements here and there, *e. g.*, in the treatment of "Totemism" and in the basal feature of religion in China where the author follows the usual way of connecting the Taoism of popular superstition with the teaching of Lao. Among the basal doctrines of Buddhism, Trishna is omitted or obscured. But the work is remarkably



satisfactory for its purpose; and for such as want a fuller and more adequate work than the current handbooks this is easily the first choice.

W. O. CARVER.

**Personality and Fellowship.** By William Bradfield, B. A. Published for the Fernley Lecture Trust by the Methodist Book Concern, New York and Cincinnati. 211 pp. \$1.25 net.

The dominant feature of the conquering philosophy of our day, as it must be of all days when men think deeply, is personality. The dominant feature of practical ethics by which men in our generation are taking up the task of "making truth" is fellowship, the unity of mankind involving the impossibility of growing complete personality except in a personal society wherein each soul perceives and responds to the personal environment.

The present volume gives a religious basis and sanction to these fundamental features of the vital thought of our time. Mr. Bradfield has written from the standpoint of a Methodist (Wesleyan) with primary concern for developing in the Methodist consciousness its relation to the demands of the world today and developing in the Methodist conscience responsibility for rightly adjusting the two factors of the personality—experiential salvation—and fellowship in the corporate body of Christ.

He thinks the "class-meeting" is the point of approach for Methodists to the task, and that Methodists have an especially advantageous position in doctrine and history for contributing to the Christianity of the day the true correlation of personal experience and fellowship in the one Catholic Church, which is the body of Christ.

Wholly apart from the denominational interest of the writer the reader will find here a devout, conservative and very valuable discussion of some of the most urgent needs of the Christianity of our day. It is at once a study in philosophy and a spiritual appeal to the best in religious experience.

W. O. CARVER.

**Henri Bergson; An Account of His Life and Philosophy.** By Algo Rube and Nancy Margaret Paul. Macmillan, London and New York, 1914. viii+245 pp. 50 cents net.

Bergson has been one of the file leaders of present day thinkers and many have wanted to know about him who did not know his works, who lacked either the facilities or the time to get acquainted with him. For such there have been helps. But this work brings the renowned French Jew close up to the acquaintance of the average man as has no other. The Swedish author is a student and almost a worshipper of the Philosopher and has constructed this work with the most admiring enthusiasm to induce the reader to go on to read Bergson.

It sums up his teaching in its essential principles and omits mainly the arguments and explications of these principles. Miss Paul has assisted in getting the work into good, clear English. The account of the "Life and Personality" of Bergson occupies about fifty pages and deals only with his thought life; the rest is devoted to the summary outline of his philosophy. A striking photograph makes a good *frontispiece*.

W. O. CARVER.

**The Anatomy of Truth.** F. Hugh Capron, B.A., F. R. A. S., F. L. S., F. R. G. S. Author of "The Conflict of Truth." Hodder and Stoughton, New York, 1914, George H. Doran Company. viii-[-]327 pp. \$2.00 net.

This very unusual volume is highly interesting. It is the most elaborate application of "natural law" to the "spiritual" order that has yet been made. It is not a study in analogy merely. Indeed it is not at all such except indirectly. Rather is it an elaborate working out of the whole system of truth in nature, revelation and philosophy on a biographical evolutionary basis with the anatomical mechanism and scheme as a sort of guiding pattern. The historical ages, as truth creations before Christ, are so related in thought to the revelation of the Old Testament as to furnish a basis for arguing the necessary truth of the Christian theology and history from Christ onward. The positions assigned to the Hebrew and Gentile nations, then to Christian and heathen peoples are ingenious, rather than convincing. The whole work inspires admiration for its patience and completeness rather than conviction of its validity.

However, there are various sections in it wherein the assault on agnostic and rationalistic positions is powerful and effective. The style of the work is excellent and its earnestness contagious.

W. O. CARVER.

**The Sword of the Lord.** By A. C. Hill, Author of "Shall We Do Without Jesus?", etc. Hodder and Stoughton, New York, George H. Doran Company, 1914. x-|-295 pp. \$1.25 net.

I had occasion to commend highly Mr. Hill's searching inquiry to our age about getting on with Jesus. It was an opportune book and has great value. The success of that work seems to have emboldened the author to put forth this larger volume. Recognizing the danger that our modern Christian civilization may "be submerged by the waves of a new barbarism," he seeks to define the qualities of Christian character and especially of Christian courage demanded by the age and realizable in the Christian man. "These essays in practical ethics" are set forth as "the fruit of leisured hours," and they call for "leisured hours" for their reading. There are upwards of thirty of them, each one a unit within itself, but with a rather distinct connection with the rest. There is great wealth of literary, legendary, historical and other reference for illustration; evident striving after rhetorical effect. If the reader is at leisure and patient he will read here rather luxuriously; but if he is eager and hurried, as most of us are, the reader will be apt to grow impatient and seek other reading. In no case is one likely to feel that Mr. Hill has helped his standing by this work.

W. O. CARVER.

**Eniges Leben.** von Reinhold Seeberg, Leipzig, 1915. A. Deichertsche Verlagshechhandl'g, Werner Scholl. vii-|-107 ss. M. 2.25. Geb. 2.75.

Professor Seeberg has taken advantage of the new vital interests awakened in Germany by the war to bring to the mind of Germans the thought of the hereafter. He discusses in brief but comprehensive manner eternal life from the standpoints of philosophy, the Bible and religion. If he is more cautious than we

might wish, in the effort to be quite safe scientifically, he but shares a fault all too common with theological writers in our day when they touch the question of the future. And Seeberg has spoken a sympathetic and encouraging word in a dark hour, a word to which may very many give heed. Poor Germany has exalted herself to heaven and is being cast down to hell; but out of the wreckage of civilization men may humble themselves and turn to the life that is life indeed. The publishers have published the book in attractive form and it will bring comfort to many in bereavement. May it also turn to sane thinking many who lead the thinking and planning of Germany, as well as in other lands.

W. O. CARVER.

**Die Christliche Warheitsgervissheit; ihr letzter Grund und ihre Entstehung.** Von Dr. L. Ihmels, ord. Professor der Theologie in Leipzig. Dritte enweiterte und verbesserte Auflage. Leipzig, 1914. A. Deichertsche Verlagshechhdl'g. Werner Scholl. 382 ss. M. 7.50, Geb. M. 9.

Professor Ihmels is well known as one of the foremost exponents of the truth of evangelical theology and religion in Germany. This defense of Christian truth as thoroughly founded in objective reality and approved by the rational tests of knowledge is now presented in its third edition, extended and made more definitely to meet the contentions of the "religious geschichtliche" school, so powerful in Germany in recent years.

Revelation in general as a source of truth is discussed in relation to other sources and the scriptures as the record of that revelation. The author seeks to bring the discussion away from mere abstractions and to apply the tests of practical reality, but this interpreted in a large spiritual way and not merely in the range of a narrow and light pragmatism.

W. O. CARVER.

**Christianity and the Jew. An Appeal to the Church of Christ to Preach the Gospel to the Jew.** By Delaware W. Scott. Cincinnati, The Standard Publishing Company, 1914. 100 pp. 75 cts.



Mr. Scott is pastor of Parkland Christian Church, Louisville, Ky. He thus describes his attitude toward the Jews: "Years ago, in my youth, I formed a deep and lasting admiration for the Jewish people. I loved the heroic in the races of men, and no history gripped me with such force as that of the Jews. When a child they played for me in the role of warriors, and I stood with them on many a battlefield; when in college they played for me in the role of the torch-bearers of civilization; but now they are playing for me in Jehovah's plan of the world's redemption through Jesus Christ."

Mr. Scott shows in a series of short chapters what the world owes to the Jew in literature, arts, science, history and religion, putting the emphasis on Israel's contribution to the religious life and thought of mankind. He calls attention to the present spiritual unrest of the Jewish people, and points to the open door now set before the earnest Christian missionary to the Jews. The book will quicken interest in missionary activity on behalf of the Jews.

JOHN R. SAMPEY.

**The Environment of Early Christianity.** By S. Angus, M.A., Ph. D., Professor of New Testament and Historical Theology, St. Andrew's College, University of Sidney. New York, Charles Scribner's Sons, 1915. xi+240 pp. 75 cts. net.

Dr. Angus has devoted himself with ability and care to the mastery of the facts and features of the Græco-Roman world and to the position of the Jew in that world, and to the bearing of it all on the rise of Christianity. He lectured most acceptably on these subjects in the Southern Baptist Theological Seminary three years ago and his studies are welcomed in a volume of the "Studies in Theology" series. The work is a comprehensive survey rather than an intensive study. For its purpose and with its plan it is a work of great value.

**Die ältesten Apologeten. Texte mit kurzen Einleitungen, herausgegeben von Edgar J. Goodspeed.** Göttingen, Vanderboeck and Ruprecht, 1914. 380 ss. M. 7.40. Gb. 8.40.

In clear Greek text with marginal notes indicating variant readings; with very brief introductions we have in this edition

a collection of the writings and fragments so far as known of the post-biblical Christian Apologetes down to 180 A. D. It is a valuable volume. This completes in a set of four volumes the chief Christian literature in Greek to the time of Irenaeus: the New Testament, the Apostolic Fathers, the Antilegomena; and the earliest apologetes.

**"Christian Science Under the Searchlight."** By Rev. N. B. Cooksey, Nashville, 1915. Publishing House of the M. E. Church, South. 106 pp. 50 cents net.

This is a very readable volume and very effective in the main in its exposure of the basal practical claim of the Christian Scientists, the claim of healing. In the second Part the author takes up twenty-seven items of Christian faith and in each case quotes from Scripture and from Mrs. Eddy's book putting the two over against each other, and then adds pertinent comments. He is not always accurate in his use of the Scriptures, but usually is so and for the average reader his method is very effective.

**K'ung Fu Tze; A Dramatic Poem.** By Paul Carus, Chicago. The Open Court Publishing Company, 1915. 72 pp. 50 cents.

Dr. Carus has succeeded here in bringing forward the main facts of the life of Confucius and his main teachings in a pleasing way. Nothing is added to the usual knowledge of these matters. There is some adjustment of chronology and personnel to meet the dramatic demands, as explained in the Preface, but nothing that is misleading. The work is distinctly well done, even to the introduction of the prophetic forecast of the Teacher's influence. The Preface is careful, apparently, to obtrude the author's insistence on placing Jesus in the same category with other religious and social founders.

**The Solving of the World-Riddle, or The Rational Grounds of Theism** (The Metaphysics of the subject clarified, and in a Nutshell). By Henry C. Mabie, D.D., LL.D. The Fort Hill Press, Samuel Usher, Boston, 1915. 46 pp.

In very brief space Dr. Mabie has given us here some discussions "revised and reprinted from the *Watchman-Examiner*"

wherein, along with numerous engaging personal references, are contained the main features of a philosophy of "objective idealism" such as is found in the writings of Bowne, Eucken, Blewitt, Buckland, A. H. Strong and others. The fundamental errors of naturalism are indicated. The whole is very summary, but is basal and easily comprehensible.

**Adventures in Faith.** By C. K. Ober, Author of "Out of the Fog." Association Press, New York, 1915. 39 pp. Boards, 25 cts.; paper, 10 cents.

Here are five experiences in personal work by the author, so told as to indicate well how effective such work may be with various classes of men in doubt and in unbelief. It is a fine stimulant and guide for personal work.

## II.—CHURCH HISTORY.

**The Rise of Modern Religious Ideas.** By Arthur Cushman McGiffert, New York. The Macmillan Company, 1915. X-315 pp. \$1.50 net.

No man who follows the course of development in religious ideas from the Middle Ages through the Reformation and the age of the Enlightenment into the nineteenth and twentieth centuries can fail to note tremendous changes. The fundamental religious convictions remain substantially unchanged, but the emphasis, the religious motive and the whole outlook on the religious life have undergone great modifications. The volume under review takes up the study in the midst of the Protestant scholasticism of the seventeenth century and shows when, in whom and how the religious ideas now regnant arose.

The work is divided into two books, the first dealing with the disintegration of seventeenth century ideas, chiefly during the eighteenth, and the second treating of the reconstruction during the nineteenth. It is an able and suggestive book. It will help every intelligent reader to understand historically the religious thought of our day, its sources and how it came to be.

The treatment of the work of "Disintegration" through "Pietism," "The Enlightenment," "Natural Science" and "The Critical Philosophy" is particularly good. Here the author's sympathies and studies make him a master. The treatment of the work of "Reconstruction" is not so good. The method employed involves much repetition, though some chapters, as those on "The Rehabilitation of Faith" and "Agnosticism," are particularly good.

The author has put almost exclusive emphasis on the modifications of systems of thought in philosophical speculation. It seems to the reviewer at least that insufficient consideration has been given to social changes and missions. These have exercised profound influence upon religious thinking. This is especially true of popular religious thinking. The masses of Christian men and women and the preachers in the average pulpits have been influenced by such movements as these far more than by all the philosophical systems of the eighteenth and nineteenth centuries. It seems to me that President King has estimated the significance of these and similar movements much more satisfactorily than Dr. McGiffert. The latter has dealt almost exclusively with the influence of general thought movements upon Christian ideas. In this field the work is admirable.

W. J. MCGLOTHLIN.

**Nestorius and His Place in the History of Christian Doctrine.** By Friedrich Loofs, D.D., Phil. D. Cambridge; at the University Press, 1914. 132 pp. 3s. 6d.

Nestorius was one of the leading figures in the controversy over the person of Christ, which disturbed and rent the Church for centuries. In the process of formulating a statement of belief which would be acceptable at least to a majority of Christians the name of Nestorius became attached to a party which was for a time large and influential but which is now represented by only a small and suffering remnant in Turkey and Persia. Nestorius was condemned as a heretic and he and his staunchest followers were banished from the empire. His works were destroyed by the orthodox authorities as far as possible with the result that most of them have been known in modern times only by frag-



ments quoted by his opponents. Recently the major portion of his most important work has been recovered in a Syriac translation and has been published. This discovery has enabled scholars to enlarge their knowledge and correct their views of Nestorius and his teachings in several important respects, and has led to a marked revival of interest in this heretic of the fifth century.

For example, it is now known that he lived many years in exile in Egypt instead of two or three as was formerly supposed. Moreover, Professor Loofs has come to the conclusion that Nestorius the heretic was much more of a saint than his chief opponent, "Saint" Cyril of Alexandria. This view had been expressed before, but it has been confirmed by recent studies. Again it is now questionable as to whether Nestorius was a heretic at all according to orthodoxy as defined by Leo's letter and the Council of Chalcedon. Prof. Loofs comes to the conclusion that Nestorius could have accepted the decrees of Chalcedon, and that he was orthodox according to the Antiochian and the western interpretations of those decrees. In his opinion the animus of Cyril was personal animosity rather than zeal for right teaching. Cyril's own views had been questioned by Nestorius, and in Cyril's opinion the surest method of saving himself was to attack the orthodoxy of his opponent. The plan was bold and successful. Cyril, aided by the use of intrigue, violence and bribery, was sustained and was finally made a "saint;" Nestorius died in exile as a heretic under the anathemas of the Church. And yet according to Professor Loofs he was a better man and far more nearly orthodox according to present day standards of orthodoxy than Cyril. The latter knew how to manipulate the ecclesiastical machine, and against its crushing weight truth and righteousness had no chance.

This little volume constitutes a very important study in the history of ecclesiastical intrigue and in the history of the doctrine of the person of Christ.

W. J. MCGLOTHLIN.

**The Early Church from Ignatius to Augustine.** By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass., Boston, Houghton, Mifflin Co., 1915. XIV+312 pp. \$1.75.

Dean Hodges is always interesting. Master of a clear and pleasing style, gifted with a historic imagination, possessing an eye for the dramatic and striking, with evident candor and adequate knowledge, he has given us an unusually readable treatment of the early Church from Ignatius to Augustine. The book is based upon lectures delivered at a number of places to various academic audiences, and possessed of those rhetorical qualities which would naturally be developed under these conditions.

"The Early Church" is not a book primarily for the scholar, but for all intelligent readers. Its value is not in the presentation of new facts, but in the presentation of familiar facts in new and striking forms and combinations so as to reveal their hitherto unnoticed lessons and significance.

Only the salient features of the history are touched upon, and these are largely grouped around prominent individuals. The reader who seeks information about all phases of the Church's life in this period will need to look elsewhere, but if he desires a striking survey of the most important features of Christianity he need not look further.

W. J. MCGLOTHLIN.

**New England Methodism. The Story of the New England Convention of Methodist Men.** Edited by E. C. E. Dorion. The Methodist Book Concern, Cincinnati, 1915. 158 pp. 50 cents.

This volume must prove interesting and valuable to the Methodists. Moreover it could prove very helpful to other denominations by serving as a model for a kind of work which needs to be done for all the leading denominations all over our country. It is an account of a Convention of Methodist Men held in Tremont Temple, Boston, in the fall of 1914. It differed from ordinary conventions. It was an earnest effort to estimate and inspire New England Methodism on the basis of a thorough scientific study of what it actually is and has done during the last century.

The first seventy-eight pages contain a number of good brief addresses on various phases of the subject under consideration.

The remainder of the book presents the results of a very thorough and painstaking study of New England Methodism under ten separate heads or departments. This is the valuable and suggestive part of the book. The text is accompanied by numerous charts which present to the eye accurately and instantly just what the denomination has done and is doing in New England as a whole, and also in the separate states. It enables the Methodists to see at a glance just where they stand, where they are weak and where they are strong, where they are gaining and where they are losing.

I cannot imagine anything more instructive and helpful to any denomination in any part of our country than such a study as this. Why should not all denominations cover the whole country by states and sections by such studies as these?

W. J. MCGLOTHLIN.

**Eighteenth Century Nonconformity.** By J. Hay Colligan. Longmans, Green & Co. 143 pp. 2s. 6d. net.

Within its limits, this is an admirable study, based on a close acquaintance with a wilderness of pamphlets and with such occasional greater books as still deserve reading. Nearly every side of dissenting life is touched, except that part of it which lay in the colonies. It is shown how dissenters, excluded from the universities, threw their strength in other directions, captured commerce, were great in invention, science, and literature. But naturally the ecclesiastical side of life is the staple of the book, and there is a lucid but melancholy picture of shrivel and decay without any rejuvenating influence, except such as flowed from the philosophy of Hutcheson. There are no references to authorities, or bibliography, and we doubt the belief that only one service on Sunday was usual. But this may be true for that nonconformity which originated in 1662, and this is expressly announced as the limit of the book. It is regrettable to exclude the Society of Friends and the Baptists, both well organized a few years earlier, and both more influential today than the remnants of Pedobaptists from the seventeenth century. It may perhaps show that in some minds they were and are negligible. Taking

the book for what it offers, it may be welcomed as brief, readable, many-sided and accurate.

W. T. WHITEY.

**Life and Influence of the Rev. Benjamin Randall, Founder of the Free Baptist Denomination.** By Rev. Frederick L. Wiley, Philadelphia. American Baptist Publication Society, 1915. 310 pp. \$1.00.

Benjamin Randall was a man of remarkable religious experience and great ability as an evangelist and organizer. Apart, therefore, from the fact that he was the founder of the Free (or Freewill as they were formally called) Baptists he is a character worthy of study. The fact that the body which he founded has in recent years effected a practical union with Northern Baptists makes this biography all the more timely. The work is well done. The experiences through which Randall passed in going from Congregationalism to Baptist views, the persecutions which he suffered, the rupture which he caused in the Baptist body itself in 1779 are set forth fairly and with commendable fulness. This biography is eminently worthy of a reading.

W. J. MCGLOTHLIN.

**The Literary Relations of England and Germany in the Seventeenth Century.** By Gilbert Waterhouse, M. A., Cambridge. At the University Press, 1914. XX-|- 190 pp. 7s. 6d.

The seventeenth was not a century of great literary activity or productiveness in either England or Germany. Their chief interests were theological and political. Nevertheless some literature was produced in each country and this occasioned some interchange of influence. The volume under review brings out these relations. It is packed with all sorts of information whose collection must have cost great labor. It is of no great significance to the history of either country. But any one interested in this particular subject will find this volume indispensable.



### III. PRACTICAL THEOLOGY.

#### 1. BOOKS ON THE PRESENT WAR.

**The Peace and America.** By Hugo Münsterberg. D. Appleton and Company, New York and London, 1915. 276 pp. \$1.00 net.

This is Dr. Munsterberg's second war book. His position as Professor in Harvard and his ability and reputation insure a hearing for whatever he may want to say, and a delightful English style lends charm to the reading of his works. In "The War and America" Dr. Munsterberg sought to convince us that Germany was in the right and to win the favor of American opinion for Germany's cause. In "The Peace and America" he recognizes the failure of the German campaign in our country, laments it, chides it somewhat gently, and seeks to comfort himself and his friends in the confident hope that "the time is near when fair America will grasp the historic meaning and the pathos of the great struggle" and will repent of withholding respect "from the one people which has the cleanest conscience" and that "with the respect will come admiration and love." Now we are the too easy victims of the shrewd lying of the British, for "Everyone knows today how the clay of public opinion was molded by English masters of the craft."

It cannot be said that the good Professor is any more fortunate or likely to be any more successful in the subtle and patronizing blandishment of this too shrewd endeavor than he was in his bolder and more arrogant earlier work. Throughout both there runs that arrogant German patronage of a people they pity as they do the whole world, except the British whom they hate. The emphatic revelation of this attitude is one of the sad aspects of this war. The assumption that we in America are ignorant of history and politics and the easy prey of the really wise is not calculated to facilitate the restoration of admiration for Germans. The utter blindness of Germany to the facts of national conditions and national spirit is now known to all men outside Germany. But for that blindness this cruelest of all wars had never been. But far more serious is Germany's terrible blindness to moral and spiritual values. That is the

deep disappointment of the revelations of the past twelve months. And that blindness is evident in this book. There are pages in which it almost seems that there is a studied undermining of moral ideals and of the bases of moral standards so as the better to condemn Germany's enemies and to praise Germany's course. It is all too sad to contemplate. It all shows how slowly Germany will come to recognize the inevitable and will terminate this stupendous tragedy. Out of it all, England and the United States will be thrown back on their own initiative and independence of thought and will follow less blindly and less slavishly the vagaries of German *Kultur* than in the past. Therein will be great gain. We are ourselves not a little to blame that Germany thinks of us as a people incapable of independent judgment, and of insufficient learning.

With all its characteristic German offensiveness this book is one from which to learn. The views of the author concerning "William II," "German Kultur" and "England" we ought to study. They may correct much of our thinking and at all events will help us see how things look to one of the most enlightened of all Germans. Not least interesting and in its way instructive is the final chapter with the title "Tomorrow." W. O. CARVER.

**German World Policies** (*Der deutsche Dedanke in der welt*). By Paul Rohrbach. Translated by Dr. Edmund von Mach. The Macmillan Company, New York, 1915. 243 pp. \$1.25 net.

Of all the books on Germany which have appeared in recent years this is the most satisfactory so far as I know them. According to the translator it was written in 1912 and has "probably inspired more Germans than any other book published since 1871, for everybody felt that it presented a generally true picture of the fatherland and indicated the paths which the Germans had resolved to follow." He further says, "Paul Rohrbach has been for several years the most popular author of books on politics and economics in Germany. He is a constructive optimist, but at the same time an incisive critic of those defects of character and political conditions which keep the people, as he thinks, from playing the great part in the world to which they are called."

This book presents the Germans as I see them more nearly than any other book I have ever read. It is gratifying to know that it has been popular and widely read in Germany. Rohrbach recognizes and emphasizes the great qualities of his people, their love of work, their conscientiousness and thoroughness, their accuracy. These qualities have made Germany great. But he sees clearly their faults and limitations and lays them bare unsparingly, their awkwardness and stiffness, their gruffness and presumption, their rigid class distinctions, their reactionary government, their disregard of the rights of others. He sees clearly that these and similar qualities have made them the most unpopular nation in the world. He also sees the inherent strength of the English and French civilization. To him the question at issue is as to whether the world shall be Anglicised or Teutonized.

The book reveals a dangerous state of mind in the German people. They want something and want it very much. They are ready to fight for it. And yet after reading the book with care one is not quite sure what it is. It is not colonies nor trade nor territorial expansion nor political dominance. It is "the German idea," whatever that may be. It is "Kultur" which must be forcibly injected into the world by bayonet and sword if necessary. What the Anglo-Saxons have done in forceful ways in influencing the world Germany wants to do, must do. It does not seem to be service for the world which the author is considering, but the propagation of "the German idea." For whatever he calls his people on, it is for the sake of Germany and "the German idea." Just here lies the ineradicable weakness of Germany and the great strength of the Anglo-Saxons. The world is being influenced by the Anglo-Saxons, not because they are striving to advance "the Anglo-Saxon idea" but because they are trying to benefit the world. I do not mean to say that there have been no selfish motives operative nor peoples exploited by the Anglo-Saxons, but I do mean to say that the propagation of "the Anglo-Saxon idea" has not been the predominant motive.

One can read this book and see why war sooner or later was inevitable. The author, enlightened as he is, resents the greatness, the prosperity, the influence of England. The Anglo-Saxons

must be put down, nothing else matters much. It is an illuminating book in view of events that have so speedily followed its publication.

W. J. MCGLOTHLIN.

**The German Emperor As Shown in His Public Utterances.** By Christian Gauss, Professor of Modern Languages, Princeton University. New York, Charles Scribner's Sons, 1915. XVII+329 pp.

No other ruler on earth today so distinctly leads and determines the ideals, aims and policies of a great people as does the German Kaiser. He is no figurehead, no mere symbol. Vigorous, egotistic, versatile and most able he commands and inspires. Withal he is a speaker. He loves the platform and adorns it. So it is that "as the Emperor has spoken upon almost every phase of German political life," Professor Gauss is quite justified in the hope that with very brief introductory notes explaining the occasions of the speeches his volume offers "a fairly accurate picture of the trend of German affairs for the last twenty-five years."

The speeches are arranged in strict chronological order. The editor has classed them under eight headings which indicate an outline of the development of German policies under the present Emperor. The headings of the numerous speeches are by the editor but will be recognized as fair and pertinent.

The whole is introduced with a chapter on "The Hohenzollern Tradition," brief, brilliant and illuminating.

That the whole record makes out a fearful indictment of German policy and the German Kaiser is no fault of the editor and he does not even suggest that this is the conclusion to be drawn from his volume. There can be no more instructive way to get at the inwardness of the present horrible convulsion of Europe than by a study of these imperial speeches.

W. O. CARVER.

**Russia and the World: A Study of the War and a Statement of the World-problems That Now Confront Russia and Great Britain.** By Stephen Graham, author of "With Poor Immigrants to America," "With



Russian Pilgrims to Jerusalem," etc., with illustrations from original photographs. New York, The Macmillan Company, 1915. XI—305 pp. \$2.00 net.

Our delightful tramp, after travelling "with Russian pilgrims to Jerusalem" and "with Russian immigrants to America" and then seeing a good large section of the United States, took a respite in London and then "hit the road" again, this time to see Russia itself in its far eastern stretches where the empire is growing by colonization and reclaiming frontier regions. In the midst of it all came the war and our tramp changed his plans—postponed them, he says—to give us a study of Russia in the war and Russia in the world.

The charm of his description, the fine human interest of his seeing sympathy, the bold swing of his imagination, the unreluctant finality of his dogmatism are all here, better than ever. It is a book you want to read for information and for the joy of reading. And you want to keep in mind always that your newspaper correspondent sort of writer has always two supply valves for his fast growing page, the one pours out of observation of fact and the other out of an imagination fertile of interpretation and not untouched with invention.

The cocksureness of this sort of writer, with the final word on all subjects, from ethnography to international diplomacy, is never authoritative for the informed reader and it gives zest to all he says. So when Mr. Graham tells just how peace is to be arranged, when he opposes in principle arbitration, and when he cautions against the unwisdom of educating Russian peasants "*en masse*" we can see his viewpoint and combine it with our other ways of approach to the same subjects. When he tells of Germany's influence in American attitude toward the present war we wonder at the ignorant assurance of a man who knows so certainly at a great distance what is far from the truth on the ground. But, all the same, we delight in his book. Strength to the author's legs for more tramping and to his pen and kodak for more accounts and pictures of travel.

W. O. CARVER.

**Der. Krieg im Lichte der Christlichen Ethik.** Vortrag von Prof. D., Ludwig Ihmels, Professor der Theologie in Leipzig. Leipzig, 1915.

This address is a curious piece of ethical writing. It is a perfect illustration of the German mind at the present time, which is the same thing as saying that it is beyond the comprehension of other men. Evidently some Germans have been troubled by doubts as to the righteousness of the present war and the methods which the "Fatherland" has pursued. This professor sets himself the task of soothing these weak consciences. His ingenuity in confusing the moral judgment is diabolical. He concedes that we Christians must love our enemies, but immediately undertakes to show that the Germans are acting in entire accord with this high principle, for the awful suffering and loss which they are inflicting on their enemies is for the benefit of those enemies and is a manifestation of love. One must not hate his enemies, but it is entirely proper to cherish a burning wrath (zorn) against them. By such juggling with words he seeks to square the actions of the Germans with the Sermon on the Mount and the highest moral demands of Christianity. One thing for which all Christians should pray is that this war should once more clear the moral judgment of this great people.

W. J. MCGLOTHLIN.

**World Power: The Empire of Christ.** By John MacNeill, Minister, Walmer Road Baptist Church, Toronto. Hodder & Stoughton, New York, George H. Doran Company, 1914. 203 pp. \$1.00 net.

The publishers are justified in adding to this volume of sermons as an advertising title "Christianity and the War." For the war enters each sermon, distinctly and largely. Here are some of the sermon subjects: "Alliance and Entente: The Solidarity of the Race"; "A Place in the Sun: The God of History"; "A Scrap of Paper: The Morality of Nations"; "Peace with Honor: The Foundations of Peace." There are ten sermons in all. Let the reader take note of the double title to each. They take occasion and illustration from the war and utilize some of its salient features. But they are genuine ser-

mons, not at all political appeals nor lectures. They move in the realm of the spirit, of fundamental righteousness and of the forces in history that are making "the Empire of Christ." The personal factor in all religion and righteousness is never lost sight of, and each sermon aims straight at the conscience for conviction, at the heart for love, and at the will for response. I repeat, it is genuine preaching of the religion of Jesus Christ. Germany is condemned to be sure but England does not escape; rather does the author see that his message is to British audiences right before him. He is for righting them with God and in the world. These are great sermons, and all of us need to think of the war in the way of these sermons.

W. O. CARVER.

**The World War and After.** By Alfred E. Knight. Morgan & Scott. 144 pp. 2s. net.

This book traces back the calamities afflicting Europe to widespread ignoring or defiance of Christ. In art, science, poetry, the general contempt of religion is laid bare, and the actual spiritual state of things is compared with prophecy. Then from Scripture is pointed out the further catastrophes that seem within reach. Thus the way is paved for a holding up of the Light that has not failed, a presentation of gospel truth most timely. Of all the war books, this goes best to the moral and religious issues.

**While the War Rages: An Appraisal of Some Ethical Factors.** By Henry A. Stimson, Pastor of the Manhattan Congregational Church. The Abingdon Press, New York and Cincinnati, 1915. 104 pp. 50 cts. net.

Very valuable is the aid offered by these ethical and religious interpretations of the moral significance and suggestion of the war. They avoid all partisanship and aim only to call upon men to examine the ideals and practices of the nations and of the world and to go deep down to basal principles for correcting our views and for reconstructing our ideals. It is a good book.

**The War: A Study of the Purposes of God in Permitting It.** By Gross Alexander, Nashville, 1915. Publishing House Meth. Ep. Ch., South, 1915. Pamphlet, 22 pp. 10 cts.

A most vigorous arraignment of Germany on the basis of Bernnhardi, Usher, Treitschke and Crain mainly. In the later pages the religious significance is given attention. The righteous indignation of the author and his enthusiastic fervor for a religious social order and upright internationalism make this a most vital paper.

## 2. SERMONS AND ADDRESSES.

**The Gospel of the Sovereignty, and Other Sermons.** By the Rev. J. D. Jones, M. A., B. D., Hodder and Stoughton. London and New York, 1915. \$1.50 net.

This is a volume of strong, meaty sermons; not brilliant, but vigorous in style and full of positive conviction. The book has not the unity which the title would lead one to expect; but the first four or five discourses are strong presentations of various aspects of the theme indicated in the title. The author deplors the weakening or disappearance of the sense of the Divine Sovereignty. This is beyond question an aspect of the religious tendency of our times which demands most earnest attention. The author would have done well to try to discover the cause or causes of the weakening sense of God's sovereignty. The cause is to be sought, doubtless, in the general social conditions of our time. It is hoped by some that one of the results of the great war will be to restore this old-time conviction, by awakening anew the sense of the need of God. It is impossible to prophesy with certainty as to that. How can the sense of the Divine Sovereignty be brought back as a permanent factor in the experience of the people?

C. S. GARDNER.

**In a Preacher's Study.** By George Jackson, B. A. Hodder and Stoughton [George H. Doran Company] London and New York, 1914. VIII--250 pp. \$1.25 net.



Professor Jackson is always engaging, suggestive and inspiring. Those who are in the habit of reading eagerly what he writes will not, however, feel especially proud of this volume. It is a collection of essays and addresses discussing questions of criticism, missions, etc. There is no unity. Some of the essays are up to the standard of the author; but one wonders what is the use of such, *e. g.*, as that on "Lord Morley and the Christian Faith." That on "The Missionary Idea in the Gospels" is good but quite inadequate and if its use, direct and indirect, of Horton's "The Bible a Missionary Book" be extracted little of value is left. For those whose reading has been limited the work is very useful, for men who have read much it will hardly be needed.

W. O. CARVER.

**The Christian Equivalent of War.** By W. Willard Lyon, Secretary of the Foreign Department of the International Committee of Young Men's Christian Associations. The Association Press, New York, 1915. 154 pp. 50 cents, postpaid.

This book is basal. Its method is that of inductive suggestion. It is exactly calculated to lead to a rational repudiation of force as the reliance for personal as for national adjustments. It is not negative and repressive but positive and constructive. Its object is the enlistment of all the aggressiveness of the human spirit in the tasks of Kingdom realization; and specific lines for such endeavor are brought forward. The six chapters deal with these vital questions: What is wrong in war? What is the right use of force? Why look especially to Jesus for light on the war problem? What is the moral good in war? Has Jesus a social equivalent of war? Has Jesus an equivalent of war for the individual? Most fruitful are the "Suggestions for Thought and Discussion" at the end of each chapter. Forty pages of "supplementary notes" give some of the best matter on this subject.

W. O. CARVER.

**The Path of Life.** By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New York, The Macmillan Company, 1914. \$1.25 net.

This is a collection of wonderfully pleasing and inspiring addresses and sermons. The style is truly remarkable in lucidity and beauty; the thought is fresh; the spirit deeply devout. It would be hard to find a volume of superior value for religious inspiration and suggestion, whether the reader be a layman or a minister. To sit for an hour and read these addresses has a spiritual effect very much like the physical effect of a good bath after a tedious and dusty journey.

**Transplanted Truths. Or Expositions of Great Texts in Ephesians.** By Alvah S. Hobart, D.D., Prof. of New Testament Interpretation in Crozer Theological Seminary, etc. Philadelphia, The Griffith and Rowland Press, 1914. 25 cents net.

A very clearly written series of brief chapters setting forth the conservative position with respect to the authorship of the Epistle and its teaching. It brings out well the great spiritual the cardinal teachings of the Epistle to the Ephesians. It takes truths emphasized. One notes a tendency to treat slightly, if not sneeringly, the "sociological" applications of Christianity; which, doubtless, are sometimes over-emphasized. It seems to be hard to maintain the upright position as to this much mooted question.

### 3. ETHICS.

**Introduction to the Science of Ethics.** By Theodore De Laguna, Professor of Philosophy in Bryn Mawr College. New York: The Macmillan Company, 1914. 414 pp. \$1.50 net.

The book is divided into three parts. The first is "The Field of Ethics"; the second, "The Classical Schools"; the third, "The Evolutionary Theory of Moral Values." Part II is a survey of the principal ethical theories of ancient and modern times, leaving out the most modern, the evolutionary, which is the subject matter of Part III. Parts I and III, therefore, contain Professor De Laguna's contribution to the science.

The author's discussions are clear, interesting and in many respects satisfactory. As to the age-long dispute concerning the

"freedom of the will," he takes the position now most generally maintained by the evolutionary school of writers. He is a determinist, but discredits mechanical or materialistic determinism. He reaches the conclusion that "at bottom determinism and indeterminism have stood for very much the same thing. The one in opposing the superstition of chance, the other insisting that man is not the helpless sport of external forces—both have pointed to the truth, that man's character is the essential cause of his acts, and that upon this causal relation his moral responsibility depends." This is very well; but manifestly this does not solve the problem at all, but only pushes it back a step. How does the character come to be what it is? Now, if we turn to Part III to seek his answer to this question, it would seem to be, that the character is the inevitable result of the processes of evolution; and his acts, therefore, are also the inevitable results of these processes. The author seems to avoid, or at any rate he neglects, to analyze the concept "cause," though he frequently uses the term. And therein lies the crux of the problem.

He believes that there is no moral instinct, properly so called. Man is evolved from a lower order of life; and hence his moral nature is evolved. The discussion of the evolution of moral standards is interesting and sometimes illuminating, though one could wish that it had omitted some matters of less importance and given more attention to this.

Some of the deepest questions, it seems to me, the author does not squarely tackle; though his thought continually moves round about them. But on the whole he has written a very readable and, in some respects, helpful volume.

C. S. GARDNER.

**What Ought I To Do? An Inquiry into the Nature and Kinds of Virtue and into the Sanctions, Aims, and Values of the Moral Life.** By George Trumbull Ladd, LL. D. New York: Longmans, Green and Co., 1915. 311 pp. \$1.50 net.

Dr. Ladd is engaged in summing up and restating, in somewhat popular form, the principles of his philosophy in a series of volumes under the following titles: "What Can I Know?",

"What Ought I to Do?", "What Should I Believe?", "What May I Hope?" The first three have already appeared, and it is the second of these that lies before us. It is a simplified and more popular presentation of the material in his "Philosophy of Conduct." The problems of ethics must always be approached either from the psychological or sociological point of view. While there is no formal division of the book according to this method, it begins with the psychological and then takes up the sociological aspects of the subject. Ladd finds that the consciousness of "oughtness," or obligation, is an inborn principle of human nature and a unique reaction of the personality to certain social situations. If I understand him as to a point on which he does not seem to be entirely explicit, this sense of moral obligation is not an evolution of some previous or primordial type of conscious reaction; but, while unique in principle and given as an original datum of human nature, is developed or brought into consciousness through social experience. It is neither a transformation of a more original mode of consciousness nor does it originate in external social authority imposing its law upon the individual. But the concrete social experience does evoke the consciousness of duty, and the concrete standards of conduct developed in society support and guide the individual conscience in rendering its decisions as to what is right and wrong in specific cases. But while these standards support and guide the individual conscience, they are not final in their authority. Conduct that is truly ethical must, in the last analysis, be determined from within.

He has emphasized the difficulties of moral conduct growing out of the vast complexity of our modern life. Human relations have greatly multiplied and each relation involves duties, and the adjustment of these obligations, growing out of the numerous and criss-cross relations of life, constitutes the increasingly grave problem of conduct in modern life.

The book is well written; the thinking is acute and for the most part luminous. But it leaves some of the deepest questions, both on the psychological and the sociological side of ethical development, unanswered, or at least not clearly answered.

C. S. GARDNER.



## 4. SOCIOLOGY.

**A Man and His Money.** By Harvey Reeves Calkins, Stewardship Secretary in the Methodist Episcopal Church. The Methodist Book Concern, New York and Cincinnati, 1914. 353 pp. \$1.00 net.

This is a very effective presentation of the doctrine of Stewardship. The author has a fine faculty for clear statement and illustration, and brings home to the reader in a telling way the facts of the divine ownership and human stewardship of wealth. He rightly insists that, from the Christian point of view, the fundamental trouble in our present situation is that we have lost the sense of divine ownership. The phrase even when we use it and profess to believe it really means very little to us, or at best has a very vague meaning. It does not really influence modern Christians very much either in their methods of acquiring wealth or in their modes of using it.

But while I can say what has been said very heartily, the book seems to me to have some rather serious defects.

The author seems to imply that the divine ownership of wealth is an idea peculiar to the Hebrew religion and to Christianity; or at least that it was in these religions the principle received any special emphasis. As a matter of fact, it has been a principle in all the earlier types of religion. . .

Again when the author deals with economic questions, his thought is a little cloudy. Especially is his conception of "value" hazy. It is important for writers who deal with the Christian doctrine of wealth to have a basis of clear scientific knowledge of economics.

Dr. Calkins teaches the duty of tithing with great emphasis; but goes too far, making it a law binding upon the Christian conscience. It is a questionable procedure to take out one law of the Jewish theocratic commonwealth and make it a law for Christians under all conditions to the end of time. The principle of divine ownership which underlay the law of tithes in the Jewish commonwealth is, of course, eternal; but is that principle to be applied always and everywhere just as it was in that particular system?

C. S. GARDNER.

**Property and Contract In Their Relations to the Distribution of Wealth.** By Richard T. Ely, Ph. D., LL. D., Prof. of Political Economy in the University of Wisconsin. New York, The Macmillan Company, 1914. 2 vols. 995 pp. \$4.00.

Professor Ely in this voluminous work goes into certain aspects of the subject quite fully, perhaps too fully or expansively, and has accumulated here a vast fund of information accompanied by many valuable interpretations. Not the least valuable parts of the book are the "notes and references" appended to the several chapters. Another notable excellence is the remarkably lucid and easy style. Though in much of the book the author is discussing matters of a more or less technical nature.

There are, however, some defects that should be noted. In the first place, more attention should have been given to the historical aspects of the subject, the development of the concept of property in former stages of society. This might have been done within the present proportions of the book if, in the second place, there had been more condensation and a better logical arrangement of the matter. It is not easy to discover any logical clue to the order of the discussion.

The most serious fault, however, is that the author seems to be timid and entirely too cautious, almost nervously anxious lest he should in following his premises to their logical conclusion expose himself to a charge of economic heresy. This is just a general impression which the book makes, a certain felt chill in the air. He succeeds in maintaining his economic orthodoxy, but it seems to require a good deal of labor to do it.

But all adverse criticisms aside, I have found the book both interesting and, in many points, illuminating. One who wishes to make a study of this great problem can hardly dispense with it.

C. S. GARDNER.

**Societal Evolution: A Study of the Evolutionary Basis of the Science of Society.** By Albert Galloway Keller, Prof. of the Science of Society, in Yale University. New York, The Macmillan Company, 1915. 338 pp. \$1.50.

Prof Keller was a student of the late W. G. Sumner of Yale; and the whole discussion is based upon Sumner's doctrine of the

"Mores," and is an effort to show that the categories of the Darwinian theory of Evolution—variation, selection, transmission (heredity) and adaptation—apply to the phenomena of society. The book is clearly written and the thesis seems to be successfully sustained, but only by putting a somewhat different meaning into the terms from that which they bear in biology, the sphere in which they have been chiefly used and in which they have acquired definite significance. The author insists that he is not seeking to draw an analogy between biological and sociological phenomena, a process or method once quite prevalent but now perceived to be misleading. He aims rather to show that variation, selection, etc., are really laws of social phenomena, though they operate in a different way. But the differences between these processes in the two spheres of life are so marked as to render it quite questionable whether it is worth while in Social Science to insist upon the use of those terms, which have acquired in biology so definite a significance. Especially is this true as to variation and transmission, and particularly the latter. What is called "social heredity" is so different a process from physical heredity that it may, and I dare say often does, lead to more or less confusion of thought. However, it is legitimate, of course, for a man to use whatever terms he chooses, if he takes pains to define clearly the meaning which he attaches to them.

My chief objection to the book is that the author's thinking moves too exclusively, almost slavishly, within the bounds of Sumner's thinking. Sumner's doctrine of the "Mores" is illuminating and suggestive; but he uses the term in a somewhat vague and indefinite sense which to a large extent negatives its scientific value. It is too indefinite to be made the basis of the science of society. In it are included custom, convention, institutional procedures of every sort, religious, ethical codes, and what not. Sumner writes brilliantly on the subject and makes many suggestions of great value, but the fundamental concept of sociology must, in my judgment, have more definiteness, if we are to build up a real science of social phenomena.

C. S. GARDNER.

**Staat und Kirche in ihrem gegenseitigen Verhältnis seit der Reformation geschichtlich dargestellt von August Pfannkuche, Dr. phil. Pfarrer in Osanbrück, Teubner, Leipzig, 1915. 118 pp. M. 1.25.**

**Kirche, Volk und Staat von Standpunkt der evangelischen Kirche aus betrachtet von Lic. theol. Konrad Meyer, Professor und Geistlicher Inspektor in Magdeburg. A Deichert'sche Verlagsbuchhandlung, Leipzig. 53 pp. M. 1.20.**

The relation of church and state has been under active discussion in Germany in recent years. Many large and influential parties are vigorously urging disestablishment, the adoption of the voluntary system and complete religious equality before the law. The most important of these parties are the political liberals who demand separation in the interest of the state; the social democrats demand separation in the name of "the people" who are enslaved, they say, in their economic life by the state and in their intellectual life by the church; the ecclesiastical liberals want separation in order that the church may be free to care for its own affairs; some true friends of the church make the same demands in the interest of the church itself, believing that religion would be far better if it were entirely free from the state; and of course all the independent parties such as Baptists and Methodists are asking for separation.

The agitation is calling forth a good deal of more or less ephemeral literature in the form of pamphlets and magazine articles. The two brochures under review are good examples of this literature. The first is a very good brief discussion of the history of the views as to the relation between church and state and the efforts at separation since the Reformation. Chief attention is naturally given to the movement in Germany, but England, America and France are touched upon.

The second is an effort to find a tenable position for the support of the ecclesiastical *status quo* in Germany. The author believes that both the state and the church receive great benefit from the union as it now exists. These two booklets will enable one to reach a very clear idea of the history and present status of the church-state question in Germany.

W. J. MCGLOTHLIN.



**The Awakening of Woman: Suggestions from the Psychic Side of Feminism.** By Florence Guertin Tuttle. The Abingdon Press, New York and Cincinnati, 1915. 164 pp. \$1.00 net.

One could devoutly wish that the interpretation of *feminism* found in this finely conceived and delightfully written book really represented that movement in modern life. But we can go further and hope that this fine interpretation may have powerful influence in lifting the movement to a higher plane. The finer aspects of intellectual and spiritual progress for the woman herself and thereby for all the race are always forward and appeal to the best impulses and to the mature reflection of the reader.

One does not have to accept all the viewpoints, nor endorse all the views of the author to appreciate the great importance of this work. The sense of proportion is not always maintained, for not quite all the advancing values of modern growth are due to feminism nor are all the hopes of the future grounded on this "awakening of woman," but rightly interpreted and rightly developing the new ideals of woman do enter into all the values of life and all the hopes of posterity.

After one chapter seeking to set forth correctly "The Misunderstood Woman Question," two chapters discuss "The Creative Awakening," two "The Social Awakening" and two "The Awakening of the Sense of Race Responsibility."

The book needs to be read by all feminist agitators and leaders, and by all who would hinder in any way "the awakening"; and all should keep thinking while they read, as they will be sure to do after the reading.

W. O. CARVER.

**A Year Book of the Church and Social Service in the United States.** By Harry F. Ward, Associate Secretary of the Federal Council Commission, etc. New York and Cincinnati. The Methodist Book Concern, 1914. 25 cents net.

This is a valuable little book for those who wish to keep in touch with what organized Christianity is doing in the United States for the social application of Christianity. One who looks into it is likely to be surprised at the amount of work now being

done by the churches in that direction. Every minister, and every intelligent layman as well, ought at least to keep up with this movement.

**The General Education Board: An Account of Its Activities, 1902-1914;** with 32 full page illustrations and 31 maps. New York, 1915, General Education Board. 240 pp.

This statement by the General Education Board of its activities from its foundation will be of great interest to the educators and promoters of education in the entire country and elsewhere.

## 5. PEDAGOGY.

**Reasons for Christian Education.** By Powhatan Wright James, A.B., LL. B., Th. D., Waco, Texas. Education Board Baptist General Convention of Texas, 1915. 322 pp. \$1.50 postpaid.

There is a growing conviction among Christian leaders that the relation of education to religion in the modern world needs a far more thorough and comprehensive consideration; that, in fact, it presents a most crucial problem for Christianity as well as for the State. Among those who have written upon the theme, none, so far as our knowledge goes, has approached it in a broader spirit than the author of this book. And, while his conviction is positive and definite, and although he is enthusiastically committed to the advocacy of distinctively Christian Education and denominational schools, we doubt if any writer has discussed the problem in a fairer and more judicial spirit.

His purpose is not to write a history of education, but he approaches the subject historically and gives an interesting and instructive sketch of the development of religious education in the Hebrew Commonwealth; discusses with clear insight the teaching work of Jesus, and the failure of post-apostolic Christianity to emphasize adequately the importance of education; shows how largely Christianity influenced the revival of education in the Renaissance; and then takes up for vigorous treatment the modern situation. He finds in modern social conditions and in the trend of modern thought a mighty demand for distinctively Christian Education.

In the actual conditions, he perceives and emphasizes with vigor three great needs—first, that Christian education should be made more Christian; second, that it should be made more efficient; third, that it should be elevated to the dignity of a Christian doctrine. Certainly these are primary and urgent necessities, if the existing institutions are to even be maintained; much more so, if they are to be strengthened. It is a situation which calls for aggressive and enthusiastic action, if the agencies of Christian education are not to lose the ground which they now hold.

After a brief survey of the history of the educational movement among Baptists and of Southern Baptist colleges (he omits the colleges for girls), he discusses intelligently, broadly and fairly the relation of those institutions to the state educational system. This is one of the most difficult problems in the whole situation. Just how the correlation is to be effected he does not tell us—who can? But he makes a strong reply to the representatives of the State system who challenge the necessity of the denominational schools; and he views the situation, as difficult as it is for the denominational schools, without dismay. There is a note of confidence, even optimism, in his discussion.

All in all, it is a clear, strong, broad, aggressive presentation of the case for distinctively Christian schools.

C. S. GARDNER.

**Christian Psychology.** By James Stalker, D. D., Author of "The Life of Christ," "The Life of Paul," etc. Hodder and Stoughton, New York and London, 1915. 281 pp. \$1.25 net.

This is a series of lectures delivered two or three years ago at the Richmond and Auburn Theological Seminaries. Dr. Stalker, of course, does not profess to be a specialist in Psychology. He modestly declares that the work could have been much better done by a Psychologist intensely interested in religion than by a Theologian intensely interested in Psychology. That is doubtless true if the chief aim were to emphasize the scientific aspects of Psychology; but not if the emphasis is placed upon the applications of Psychology to the Christian life, as in this volume.

It is not a treatise on the Psychology of Religion in the sense in which that phrase is commonly used. It aims simply at making application of the simpler truths of Psychology to the ordinary, everyday practical problems of religious experience. The author seems to rely chiefly upon Sir William Hamilton and Professor William James for his Psychology, though he makes frequent reference to other English and American and some German writers.

The lectures are in popular style, avoiding as far as possible all technicalities. This is not an easy thing to do in any science, when accuracy, or exactness, is sought. It is especially difficult in Psychology. But Dr. Stalker has succeeded well. The style is singularly easy and lucid; though to the trained psychologist he may seem to have sacrificed fulness and accuracy of statement. But he was not seeking to write a scientific treatise, nor was he addressing experts in the science. His practical applications are suggestive and helpful to preachers. He has done best in his treatment of imagination, reason and will, though in the latter he is too much influenced by the out-of-date conception of the "faculty psychology."

The least satisfactory part of the book is the chapter on "The Heart," or Feeling. This is the most difficult of all psychological phenomena to discuss satisfactorily, and yet for preachers it is, perhaps, the most important.

All in all it is an interesting and valuable book; of value to preachers, though in our judgment it should by no means be substituted for more profound and thorough treatises. It will be especially valuable if it leads the minister untrained in the noble science of psychology to desire a deeper knowledge of the subject.

C. S. GARDNER.

**The Sunday School and Citizenship.** By Nannie Lee Frayser. Cincinnati. The Standard Publishing Company, 99 pp. 50 cents.

The title to this attractive volume is at once stimulating and misleading to one who is thinking only of the ordinary political significance of citizenship. As a matter of fact the subject of



the book is the relation of the Sunday School as an agency in the preparation of the individual for his place in society as a whole—the contribution of the Sunday School to all social adjustments. All who know Miss Frayser would expect something attractive and vital, and they would not be disappointed.

In Chapter I there is a review of the present-day educational ideals and achievements of the state schools with special reference to the limitations of these schools in regard to moral and religious education. In Chapter II the author shows that the Sunday School has achieved a place as a genuine educational institution, judged by the strictest educational standards. In the concluding chapter there is a “future look” in which the possibilities and obligations of the Sunday School are set forth in a most inspiring vision. The book ought to enlarge the outlook and hearten every earnest Sunday School worker.

W. J. MCGLOTHLIN.

**Leitfaden für den Konfirmandenunterricht Kurze Sätze zur Erklärung des Kleinen Katechismus D. M. Luthers; von Pastor Otto Harde-land. Leipzig, 1915.**

This brochure, designed for children in preparation for confirmation in the Lutheran church, has reached over nine thousand copies. It is an admirable treatment of Luther's shorter catechism from the Lutheran view-point.

#### IV. BIBLICAL LITERATURE.

##### 1. OLD TESTAMENT.

**The Ideals of the Prophets.** Sermons by the late S. R. Driver, D.D., Regius Professor of Hebrew and Canon of Christ Church, Oxford. Edinburgh: T. & T. Clark, 1915. Charles Scribner's Sons, New York. xii+—239 pp. \$1.50 net.

Of the twenty sermons in the book under review sixteen have to do with Old Testament prophecy; and most of these have for the text of the sermon some notable deliverance of an Old Testament prophet as to the Kingdom of Jehovah. The volume is apt-

ly named by the editor, "The Ideals of the Prophets." It is the fruit of thirty-two years' ministry in Christ Church Cathedral, Oxford.

Dr. Driver was one of the leading exponents of the grammatical and historical method of interpreting the Scriptures. He always sought to learn the circumstances under which the words were spoken or written, and what they would mean to the persons who first heard or read them. Few men have been so successful in combining rigorous adherence to critical methods with a loyal acceptance of the great verities of the Christian faith.

While recognizing the wonderful forecast of future events by great prophets like Isaiah and Jeremiah, Canon Driver insists repeatedly that prophecy is not history of special events written beforehand. He conceives the prophets rather as the framers of ideals which are to be one day realized in the Kingdom of God.

His general view is admirably expressed in the sermon on Isaiah xxv:6: "The prophets never overcame entirely the limitations which their own age and national life imposed upon them; they never, for instance, rose to the idea of a *Church*, with places of worship scattered all over the world. The spiritual metropolis of the future is always the hill of Zion, and the observances of the Jewish religion are always to be maintained; the prophet who writes in the LX chapter [of Isaiah] even pictures 'all flesh' as coming, every sabbath and every new moon, to worship in Jerusalem. This limitation, however, does not detract from the real catholicity of this ideal; in their anticipations of the ultimate admission of the nations of the world into the Kingdom of God, they recognized both the true religious needs of human nature, and also that their own religion contained in germ the principles for satisfying them. The Christian Church, following out the teaching and instruction of our Lord, set itself to do this; the Gentile Churches of ancient Greece and Rome were the first fruits of their labours; the nations of Christian Europe (including ourselves) followed afterwards; but history tells us how gradual the process of conversion was; and we have but to look around us to see what vast parts of the world are still outside the pale of God's Kingdom, and how little even those nations

which are nominally Christian realize the perfections of peace and righteousness and spiritual aspiration which are the leading features of the prophet's ideals.

"And when we look at the other element in our prophet's hope, that of a resurrection, we cannot but be struck by the immature and imperfect form in which it is expressed. The prophets of the older dispensation had no knowledge of a future spiritual life in heaven; revelation is progressive; and they only made advances towards that doctrine. Sometimes, in their conceptions of the future Kingdom of God, they thought of the Israelites living in it as enjoying patriarchal longevity; sometimes as enjoying in it never-ending life (Is. xxv.); sometimes they thought of their dead countrymen as living again, and helping to repopulate the wasted land of Judah (Ch. xxvi.). But all these pictures were of a glorified life, free from sin and trouble, upon *earth*. It is only in the New Testament that the future life, conceived in these forms by some of the prophets, was completely spiritualized, co-ordinated with the general body of Christian truth, and raised from earth to heaven."

We have made this extended quotation from Dr. Driver's sermon, because it is an epitome of the message of the entire volume. We are fully persuaded that there is a larger element of genuine predictive prophecy in the Old Testament than Dr. Driver recognizes; with his fundamental hypothesis that revelation was *progressive* we are in full accord.

JOHN R. SAMPEY.

**The Book of Leviticus**, in the Revised Version with Introduction and Notes of A. T. Chapman, M.A., late Fellow of Emmanuel College, Cambridge, and A. W. Streane, D.D., Fellow of Corpus Christi College, Cambridge, 1914. G. P. Putnam's Sons, New York.

The Cambridge Bible for Schools and Colleges, under the general editorship of Dean A. F. Kirkpatrick, is nearing completion. During more than a quarter of a century the series of handy commentaries on the various books of the Bible has been growing. The New Testament is already complete, and only one or two books of the Old Testament remain to be commented upon. The

series is scholarly and practically just such a treatment as will be found helpful by a busy pastor or a Sunday-school teacher. Naturally, the volume under review lies in the midst of the heaviest critical battle in Old Testament criticism. As in the companion volumes on Genesis and Exodus, there is a frank acceptance of the current analysis of the Pentateuch into documents of varying age and authorship. The tone of the book is reverent, and the explanatory notes are helpful to one who wishes to understand the significance of the sacrificial system of the Hebrews and their ceremonial law.

Mr. Chapman having died before the completion of his manuscript, Dr. Streane took up the task of carrying to completion the commentary.

JOHN R. SAMPEY.

**History of the Hebrews.** Their Political, Social and Religious Development and their Contribution to World Betterment. By Frank Knight Sanders, Ph. D., D.D. New York, Charles Scribner's Sons. 1914. xiii-|-367 pp. \$1.00 net.

In the Foreword the author gives a clue to the ideal he sought to attain in his book: "There seems to be a place for a compact, comprehensive outline of Biblical history and literature, simple enough in its expression and execution to hold the attention of the growing mind, and yet complete enough to meet the reasonable needs of any mind." Throughout the book there is constant evidence of a mind acquainted with the needs of young people in our modern colleges and also fully informed as to the results arrived at by modern Biblical scholars. The mode of approach is irenic and not combative. Dr. Sanders has combined with scholarly pursuits a large amount of practical Christian work. He prefers to make scholarship an aid to faith rather than a brutal assault upon it. As to the historicity of certain incidents in Israel's life, there may be room for difference of opinion. The reviewer accepts as historical certain supernatural events which are explained as symbols and figures by Dr. Sanders.

The entire history of the Hebrew nation down to 135 A. D. is included, but the New Testament period is sketched in a few paragraphs. The manual is a guide to Old Testament history.

JOHN R. SAMPEY.



**Die Psalmen Israels** nach dem Versmass der Urschrift verdeutscht von Professor D. Rud. Kittel, 1915. viii-|-217 ss. M. 2.50, geb. M. 3. A. Deichertsche Verlagsbuchh. Werner Scholl, Leipzig.

Professor Kittel has made a slight revision of the German translation of the Psalter contained in his notable Commentary on the Psalms, which appeared in 1914, and now publishes this German translation without notes. Dr. Kittel retains as much as possible of Luther's noble translation. Pictures of musicians and musical instruments selected from the ancient monuments add to the attractiveness and value of this handy volume.

The publishers call attention to the widespread use of the Psalms in public worship on the part of the crowds that throng the churches during the great European War. The little book is also recommended for use in the family and by soldiers in the field.

JOHN R. SAMPEY.

## 2. NEW TESTAMENT.

**The Books of the Apocrypha, Their Origin, Teaching and Contents.** By the Rev. W. O. E. Oesterley, D.D., 1914. Fleming H. Revell Co., New York. 553 pp. \$3.00 net.

Dr. Oesterley has produced a very satisfactory book, full of knowledge, well-proportioned, and on the whole sane in its handling of the multitudinous problems that confront one in this field. The author is in thorough possession of modern researches that bear upon the vexed questions in connection with these books and the Jewish parties. It is indispensable that a student of the New Testament know the Old Testament Apocrypha. The Scribes, the Pharisees, the Sadducees, the Apocalyptists, the Hellenists must all be understood if one is to know the New Testament world. Dr. Oesterley has produced a most useful handbook.

A. T. ROBERTSON.

**The Freer Gospels.** By E. J. Goodspeed, Ph. D., Associate Professor of Biblical and Patristic Greek. University of Chicago, 1914. The University of Chicago Press, Chicago. 65 pp.

This volume is Part 3 of Volume II (First Series) in the "Historical and Linguistic Studies in Literature Related to the New Testament." Dr. Goodspeed has fulness of knowledge and great skill for the task of examining this important manuscript now known as W (Washington manuscript). He has made minute comparison of this newly-found fifth century uncial with the text of Westcott and Hort so that the student can more easily tell at a glance on any passage how W compares with Westcott and Hort's text. It is thus a very serviceable piece of work.

A. T. ROBERTSON.

**Judaism and St. Paul.** By C. G. Montefiore, 1915. E. P. Dutton & Co., New York. 240 pp. \$1.25 net.

Mr. Montefiore professes unbounded admiration for Paul's genius and makes a plea for Jews to give him a better hearing than he has received. He does not, forsooth, agree that Paul understood correctly the Judaism of his day and is disposed, I think, to attach too much credit to the Greek influence on Paul. Some of it is true beyond a doubt. But one is not disposed to find serious fault with this effort of a great Jewish scholar like Montefiore to present Paul in a pleasing light to his Jewish brethren. We are glad to have this monograph which is at least free from bitterness and may help Christians look at Paul from a new angle.

A. T. ROBERTSON.

**Plain Talks on the Pastoral Epistles.** By Eugene Stock, 1914. Robert Scott, London. 340 pp. 3s. net.

Dr. Stock writes in a clear and helpful way about the problems raised by, and the ideas in, the Pastoral Epistles. He expressly disclaims writing for technical scholars, though in the footnotes he does put some scholarly minutiae. But the fifty chapters contain a great deal of sound knowledge and suggestive comment that ministers and students will find very useful. The Pastoral Epistles are receiving more attention of late years. They well deserve it. Few things will pay the preacher better than careful study of the Greek text of these Epistles.

A. T. ROBERTSON.

**Der erste und zweite Petrusbrief und der Judasbrief ausgelegt von** D. G. Wohlenberg, Professor in Erlangen. Erste und zweite auflage. A. Deichert'sche Verlagsbuchhandlung, Werner School, Leipzig, Germany, 1915. 334 ss. M. 9.50, Geb. M. 11.

It is a striking aspect of German energy that in the midst of the terrible war the Zahn series of Commentaries is going right on. This is Bund XV and is on a par with the rest in thoroughness and scholarly grasp of all the essential data. Wohlenberg faces the difficult question of the genuineness of these Epistles and is not so hostile as Germans theologians often are.

He is positive that Jude is later than 2 Peter. I am by no means sure of this position, but much can be said on both sides of the question.

A. T. ROBERTSON.

**The Epistle of Paul the Apostle to the Ephesians.** Edited by the Rev. J. O. F. Murray, D.D., Master of Selwyn College, Cambridge. With Notes and Introduction. Cambridge, at the University Press, 1914. ciii-[-150 pp. 3s. 6d. net.

Within the small compass of a little hand-book of the "Cambridge Greek Testament for Schools and Colleges" series we have here one of the most valuable commentaries on this greatest of all Paul's epistles. The print is fine and the paper thin so that the 250 odd pages carry as much matter as a large volume. And the work is thorough, scholarly and so supplied with references and indices as to make it all that the average student will need. One may be allowed to take issue with the author's analysis of the Epistle, sure that its system is far more definitely logical than is here indicated. One could wish also for somewhat more of spiritual enthusiasm in dealing with so vital a scripture even when the author desires to be strictly scholarly at all points.

W. O. CARVER.

**Practical and Social Aspects of Christianity; The Wisdom of James.** By Prof. A. T. Robertson, M.A., D.D., LL.D., Hodder and Stoughton, New York, George H. Doran Company, 1915. 271 pp., \$1.25.

This exposition and application of the Epistle of James will be eagerly welcomed by all who have heard Professor Robertson,

because it is so truly characteristic, and by very many others because they will find it so helpful both for understanding this Epistle and for understanding how to realize in life the truth of Christianity. In no other work of his has the author so truly reproduced his own personality. Former students will here see and hear him, as they have so often seen and heard him in class room and chapel, with a fullness and completeness not to be found in any other of his writings. Here are his keen and searching insight into the meaning of the Scriptures; the homely thrusts of common sense; the cutting sarcasm that lays bare the conceits of men; the fondness for etymology and word history; the oracular terseness; the popular proverb, or one hot from the speaker's own anvil; the fine independence of formal demands for logical order and symmetry; the ardent love of the truth and of the Savior of men; the devout spirit underlying all the eccentricities of manner.

The outcome is a full commentary on James and on practical religion in application to modern life. There is no systematic discussion of social problems and none at all of technical sociological problems as might be inferred from the title. There are some critical questions that the critical scholastic would like more discussion of; there are sections when the reader feels that the author's love of Paul has almost made him forget for a time that he is expounding James, but he soon gets back; and you are not allowed to miss James' meaning at any point, so far as the commentator was able to interpret him, and there is absolutely frank admission when the meaning is not clear.

What we have here is a very scholarly, earnest and devout, withal a very leisurely traversing of the Epistle of James with a leader who loves to pause at each stage to comment in detail upon the beauties of the word, the force of the syntax, the power of the thought, the grasp of the spirit; to compare the teaching of Paul, of Jesus, of the Son of Sirach, of the Stoics, of the 'Wisdom Literature' generally, and of others as the case may require or the term of the leader suggest. It is a very unusual commentary, one that the most learned will learn from and the plainest will read with joy and profit. It grew out of lectures at



Northfield. They came early in the morning and it is easy to understand how the people crowded to hear them, as the reports of the meeting declared they did, even at so early an hour. James has been a most congenial interpreter.

W. O. CARVER.

**The Gospels—The Light of Historical Criticism.** By Frederic Henry Chase. Macmillan Company, New York, 1914. 88 pp. 50 cents.

This little volume is a reprint of a chapter by Bishop Chase, in the "Cambridge Theological Essays." It is a popular presentation of modern knowledge about the origin of the Gospels, but is the work of a thorough scholar and is a useful handbook on the subject.

**The Holy Bible, Authorized Version, in eight volumes.** Morgan & Scott.

Here is a convenient pocket edition in bold type and modern spelling. The distinctive feature is the adoption of the methods of paragraphing and inverted commas, which are usual in other books. It is often forgotten that the chapter divisions are only a few centuries old, and the verse divisions of the New Testament date only from the Reformation; they are no part of the original text, and the system so well known was by no means the first invented. For reference it is invaluable, and the numbers are retained at the top of the page here. But many verses sundered by the old editors are now put together again, and new light will be shed on many passages. The work is printed on both ordinary paper and india paper, and in various bindings. The prices vary from \$2 to \$7 the set.

## V. MISCELLANEOUS.

**Studies in Greek Noun Formation.....Labial Terminations, I-IV.** (1910, 1911, 1913). By E. H. Sturtevant. The University of Chicago Press, Chicago.

Professor Sturtevant has used with great skill and care material collected by A. W. Stratton and C. D. Buck, besides much

of his own and that from other sources. He has produced a fresh and independent study of the Labial Termination in Greek Noun Formation that is very useful to all who wish to have the data at hand. It is by slow and full research like this that progress is made in human knowledge.

A. T. ROBERTSON.

**Ancient Civilization. A Text-book for Secondary Schools.** By Roscoe Lewis Ashley. New York. The Macmillan Company, 1915. 363 pp. \$1.20 net.

If children do not learn in these days it will not be due to any lack of attractive text-books. A more attractive and stimulating book for pupils in secondary schools can hardly be imagined. The material is good, the type clear, the text broken into sections with black letter headings, the pages adorned with excellent illustrations and the whole supplied with good outline maps.

The volume covers the development of civilization from its origin to the death of Charlemagne. The treatment is admirable for its purpose. In addition to the text there are, at the end of each chapter, carefully selected "General References" to source books and other more extended works, "Topics" for further study with carefully selected references to standard works, "Studies" of a similar nature and finally some judicious "Questions" calculated to test and stimulate study. The volume can be very heartily recommended to all teachers of secondary schools who are looking for a text-book.

W. J. MCGLOTHLIN.

**Gideon's Band. A Tale of the Mississippi.** By George W. Cable. Illustrated by F. C. Yohm, New York. Chas. Scribner's Sons.

This book is rather a medley of incidents happening on board a steamboat in the middle of the Mississippi, with cholera, threatened mutiny, and other exciting events in abundance. We are given glimpses of the life of an aristocratic, well-to-do southern family before the war, and are introduced to such types as the Senator, "a Jacksonian Democrat, Sir," the fiery Hayle twins,

the product of too much luxury and too little restraint, and Mammy Joy, the old negro nurse. Many aspects of Southern life at the time are discussed, among them, one of the ugliest sides of the slave question.

The story has a likable young man for a hero, and a heroine who giggles her way into his heart at once, in spite of the fact that at first we all feel that she giggles entirely too much to be as attractive as the author would make her.

But the chief charm of the book is the vivid picture it gives of the wild, free, western river life. From the first page, it resounds to the swish and lap of the waters and the swing and roll of the stevedores' songs. Its colors are those of the sunrise and sunset on the broad waters; of the many-hued throng gathered together from all the world to the "great, sun-swept, wind-swept, rain-swept, sun-swept" levee at New Orleans. It is this abundance of local color, and the fine detail with which it is described, that make the book attractive, and it is for these that it is worth reading.

R. C.

**Artist and Public and Other Essays.** By Kenyon Cox; with thirty-two illustrations. Charles Scribner's Sons, MCMXIV. xii+228 pp. \$1.50 net.

In a fascinating and fearless way the Art Critic has here talked to his readers of some basal principles, radical changes and modifying judgments of art. Essays on Millet, Raphael and Saint Gaudens are interspersed with critical essays on various matters that will greatly help the layman in his understanding of the making, the schools, the technique of painting and drawing. And the thirty-two full page illustrations, while uncolored, are still very true and very necessary to the highest value to be derived from a highly instructive book of criticism.

**Pagan Poems.** By Franklin Henry Giddings, New York. The Macmillan Company, 1914. 80 pp. \$1.00 net.

"I have made the book because it bade me make it!" A good enough reason and readers will not complain of the compulsion.

“The title is chosen \* \* to emphasize that inextinguishable ‘faith in the possibilities of life’ which has come down to us through all the religions of the world”—but even then we cannot approve it, nor do the poems fail, as a rule, to be Christian save in a certain studied avoiding of the Christian form. The author deceives himself there. The subjects deal with elemental forces and emotions; the form is good, superior for the day; the symbolic poems of creation and human history are fascinating, somewhat elusive and in thought decidedly crude. It is an unusual book and well worth reading.

**Robert Frank.** By Sigurd Ibsen, translated from the Norwegian by Marcia Hargis Janson. New York, Charles Scribner’s Sons, 1914. 192 pp. \$1.25 net.

A drama of economic revolution by the only son of Henrik Ibsen, this work has movement, insight, boldness, sentiment, syndicalism, socialism and the dominance and blindness of political capitalism are here. That all ends in failure gives a gloomy pessimism that is depressing. The climax is the climax of meaningless tragedy, and meaningless tragedy is bad drama. But the work holds you from first line to last sob.

**The Gospel of Healing.** By A. B. Simpson, D.D. Morgan & Scott, Ltd. 154 pp. 2s. net.

A generation ago, Dr. Simpson began issuing several tracts on this topic. He finds a demand for a book covering the ground, and edits them anew, with fresh chapters and modern testimonies. Especially he refers to the fact that ministers and doctors combined five years ago to study the subject in the light of the Bible and of modern cures. The most prejudiced incredulity will be shaken by some facts quoted, and once the attention is awakened, other testimonies are readily found—especially from mission fields. The author claims that this doctrine is becoming one of the touchstones of character and spiritual life in all the churches of America; and we agree that it wins adherents in most unlikely quarters.



**Making the Most of One's Mind.** By John Adams, M.A., B. Sc., LL.D., Professor of Education in the University of London. Hodder and Stoughton, New York, George H. Doran Company, 1915. 296 pp. \$1.00 net.

Dr. Adams is a writer of recognized authority in the history and theory of education. This volume is called "a guide for all students," and nothing is more needed. Every teacher is constantly facing the problem of students who know little of how to study. They have only vague ideas of what they would accomplish and vaguer still of how to get at what they are set to do. This book goes right into the midst of this group of students and gives practical suggestions on how to study, how to manipulate the memory, how to think, how to read, what to do with textbooks and reference-books, how to listen to lectures and take notes, how to unite exercises and essays, how to prepare for and stand examinations. In a word it is a guide to the student in getting to be an educated man or at least getting on the road to education and scholarship. It is elementary enough for all, full enough for any.

**Cartoons in Character.** By Allyn K. Foster, Association Press, New York, 1915. 192 pp. 50 cts. postpaid.

Without *preface* and with no call for apology Dr. Foster has sent out to workers and to the world this set of more than half a hundred cartoons that expose defects in character, show the way to making character, rebuke, inspire, instruct. They are brief of course you understand they are word cartoons, not pictures—three or four pages each. They have each a point to make, do the business and quit right off. They have catchy titles that are worth the price of the book even if you didn't want the larger profit of the reading. Take these for samples: Nelly Nagg, Sammy Smith, Stephen Starch, Hiram Heckle, Timothy Toady, Doctor Noall; and these What's the Use?, The Right to be Sick, The Lonesome Rich, The Manliest Man.

If you are a teacher, speaker, parent, or any one who cares or has capacity to care, you want this.

**Lights and Shadows in Confederate Prisons, 1864-5.** By Homer B. Sprague. New York, G. P. Putnam's Sons, 1915. 163 pp. \$1.00.

Col. Sprague's narration of personal adventure and observations as a prisoner in Richmond, Salisbury and Danville during the fall of 1864 and the ensuing winter is full of interest. The author, writing after fifty years after the terrible experience in prison, tells the story without bitterness or hatred. He calls attention to humorous features in the picture of prison life, and tries to be fair in all his judgments.

**American Baptist Year Book, 1915.** J. S. Walker, D.D., Editor. The American Baptist Publication Society, Philadelphia. 228 pp. 50 cts. net.

This indispensable annual presents a generally complete survey of Baptist organization and activity in the United States. It discloses a healthy state rather than a condition of growth. The world statistics are also given in summary. The increase for the entire world from 1914 to 1915 is not large, 157,451, the total number in 1915 being 7,003,737. An increase of a little more than two per cent. calls for prayer and examination.

**The Liquor Problem.** By Norman E. Richardson. The Methodist Book Concern, New York, Cincinnati, 1915. Cloth, 140 pp. 50 cts. net.

This booklet is one of a series of elective study courses for adult Bible classes, edited by Henry M. Meyer and approved by the Committee on Curriculum of Sunday Schools of the Methodist Episcopal Church. It is part of a literature that represents the dawn of a new day in Sunday School study and instruction. It is issued in recognition of the fact that groups organized for study and service in modern Sunday Schools are rightly interested in the burning social and community problems around which center the political and reform movements of our time. Among these the liquor problem, in its social and religious bearings, holds a central place. Hence this text-book, based on principles set forth in Bible passages dealt with in connection with

thirteen separate lessons, but presenting also the latest conclusions of scientific inquiry concerning the physical and social effects of the use of alcoholic beverages. The author, Norman E. Richardson, of the Chair of Religious Pedagogy in Boston University School of Theology, Chairman of the Comimittee on Curriculum of the M. E. Church, has availed himself of the resources of information and of the co-operation afforded by the leading temperance and social-welfare organizations of the country. The course is intended to cover a period of three months of class study, but may well be made to cover from four to six months at the option of the class. It may be commended to the use of kindred classes in any denomination, as may the companion courses in International Peace, Poverty, Wealth, etc. Such study cannot fail to promote a better understanding of the gigantic evils that threaten the community and national life of America and the world. Every important phase of the Liquor Problem is here dealt with, and a Bibliography is added, pointing out the best books on the subject.

It is to be hoped that the book may be put forth in cheaper form and have a wider circulation than it can have at the present price.

G. B. E.

**Popular Amusements.** By Richard Henry Edwards. Cloth, 239 pp. \$1.00 postpaid.

**Christianity and Amusements.** By same author. Cloth, 157 pp. 50 cts. Association Press, New York, 1915.

These timely books are intended to be complementary. The first presents the outstanding social facts of the chief types of public amusement in America, and the organized efforts now making to improve conditions. The second, intended to be used as a text-book, approaches the subject through the personal moral and religious questions which are involved in popular forms of amusement. In this, study of the New Testament, especially the ethical teachings of Jesus, is an essential and constant element. No teacher or student who realizes the nature and importance of the issues involved will treat the questions arising in connection

with popular amusements lightly. The more we study those questions the more we will come to feel that it is only as men and women ponder the principles of Jesus in immediate contrast to the allurements and temptations operative today upon countless young people, will the power of Christ to solve their difficulties be revealed as necessary and sufficient.

The first book is thoroughly scientific, and yet thoroughly human, practical and inspirational. It contains carefully selected references to the literature of the subject that will invite and repay study by group leaders and teachers in Colleges, and Sunday Schools, as well as Y. M. C. A. and Y. W. C. A. classes. Such studies of social conditions and problems, as Prof. Edward Alsworth Ross says, are profoundly moral and truly religious. The author's strategy is in line with the modern ideal of social service instead of purely individualistic salvation. The individual really saves his own soul in Christ's way only while helping his fellows to save theirs.

G. B. E.



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